RIG-VEDA SANHITA.

A COLLECTION OF

ANCIENT HINDU HYMNS,

CONSTITUTING THE

THIRD AND FOURTH ASHTAKAS, OR BOOKS,

OF THE

RIG-VEDA;

THE OLDEST AUTHORITY FOR THE RELIGIOUS AND SOCIAL

INSTITUTIONS OF THE HINDUS.

TRANSLATED FROM THE ORIGINAL SANSKRIT.

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THE
THIRD AND FOURTH ASHTAKAS, OR BOOKS,
OF THE
RIG VEDA.

INTRODUCTION.

As the third volume of the printed text finishes the third and fourth *Ashṭakas*, and commences the fifth, I have thought it advisable to publish, on the present occasion, the translation of the third and fourth *Ashṭakas*, completing one half of the entire *Ṛig-Veda*.

The third *Ashṭaka* comprehends the conclusion of the third *Maṇḍala*, the fourth, and the commencement of the fifth: the rest of the fifth, and five of the six sections of the sixth *Maṇḍala*, are comprised in the fourth *Ashṭaka*.

It was remarked in the Introduction to the first *Ashṭaka*, that the fifth *Maṇḍala* was ascribed to Atri and his sons, who were of rather equivocal nomenclature: this will be confirmed by the actual translation: and if the authorship of the *Súktas* be rightly defined, Atri must have had a large family, as the names exceed forty, besides groups, as *Prayaswats*, *Gaupáyanas*, *Laupáyanas*, and *Vasúyus*, each consisting of an indefinite number: several of the names, as Pratikshatra, Pratiratha, Pratibhánu, Pratiprabha, are of evident fabrication: we have also, in Archanánas and Syáváṣwa, father and son, who could not both have been *sons* of Atri: there is likewise the

unusual occurrence of a female author of a *Súkta*, the lady VIṢWAVÁRÁ. The common epithet of these persons, *Átreya*, does not, however, necessarily imply a son or daughter of ATRI, and may be interpreted descendant or disciple: the latter is rendered most probable, as the list includes three *Rájás* among the *Ṛishis*, or TRYARUNA, TRASADASYU, and AṢWAMEDHA, who are the joint authors of a *Súkta* (p. 272): to one of them, TRASADASYU, a preceding *Súkta* also is ascribed. In all probability, however, there is little or no authority for the authorship of the *Súktas* of this *Mandala*, and their ascription to individuals is as arbitary and unreal as that of any other portion, whether termed *Ashṭaka* or *Mandala*.

Of the hundred and twenty-one *Súktas* of the third *Ashtaka*, those addressed to AGNI, either alone, or associated with some other deity, are forty-four; those to INDRA, singly or with others, forty-eight; making together ninety-two: of the rest, five are addressed to the VIṢWADEVAS, five to the ASWINS, five to the *Ribhus*, three to *Dadhikrá*, three to USHAS, two to SAVITRI, and one each to the *Yúpa*, or sacrificial post, to the *Ápris*, to MITRA, to the *Ṣyena* or Hawk, to Heaven and Earth, to VÁYU, and to *Kshetrapati*, or, the lord of the field, and the implements of agriculture.

The fourth *Ashṭaka* comprehends one hundred and forty *Súktas*, of which AGNI and INDRA have a large proportion, although rather less considerable than in the third: the former is the deity of thirty six *Súktas*, the latter, singly or in association with others, of forty-six, together eighty-two: of the remainder, the VIṢWADEVAS have twelve *Súktas* dedicated

to them, rather a larger number than usual, besides which, five other hymns are addressed to various divinities, much the same as the VIṢWADEVAS: twelve *Súktas* have the MARUTS for deities, and eleven MITRA and VARUṆA conjointly, which is something unusual: the ASWINS have six *Súktas*; PÚSHAN four; the Dawn and SAVITṚI two each; and PARJANYA, PṚITHIVÍ, VARUṆA, SARASWATÍ, and the *Cows*, have one each.

With very few exceptions, there is little of novel interest in the *Súktas* of these two divisions, as regards their mythological bearings: the same attributes are ascribed to the same divinities and the same legends are repeated, which have occurred in the preceding *Ashṭakas*; the legendary exploits being sometimes, however, transferred to different actors, as in the case of the death of VṚITRA being ascribed to AGNI, instead of, as usual, to INDRA, (p. 21, v. 4.); and again, where DADHYANCH, the son of ATHARVAN, is said to have kindled the slayer of VṚITRA, the destroyer of the cities of the *Asuras*, the exploits of INDRA are obviously assigned to AGNI, (p. 410, v. 14.): the observation made in the Introduction to the translation of the second *Ashṭaka* may be here repeated, that the *Súktas* addressed to the principal divinities, especially to AGNI and INDRA, in these two divisions, deal more in general solicitation and panegyric, and are less rich in legend, than the *Súktas* of the first *Ashṭaka*, with very rare, though not altogether unimportant exceptions.

In the hymns addressed to AGNI the same attributes and allusions occur that are found in preceding *Súktas*, and enumerated in the Introduction to the first volume. We have perhaps more distinctly asserted

his character of creator of the universe, (p. 8, v. 5., p. 17, v. 4., p. 120, v. 15.), and in his universality, as intimated in one hymn with more than ordinary mysticism (pp. 28, 29, v. 7, 8. and note), we have the rudiments probably of the pantheistic notion, which, as the word *Vedánta* imports, are based upon the Veda: the identification of AGNI with other divinities, his being INDRA, VṚITRA, VARUṆA, ARYAMAN, RUDRA, is of the same tendency, (p. 237, v. 1.).

In like manner the attributes and exploits of INDRA, his slaying of VṚITRA, his recovery of the stolen cattle, his destruction of various *Asuras*, and of their cities, and his patronage of individual princes have all been told before, in general more fully: his drinking of the *Soma*-juice is the subject of very many uninteresting stanzas, and most of the hymns of which he is the hero suggest little that is of additional value. In the sixteenth hymn of the first section of the fourth *Ashṭaka* some novel circumstances are narrated of the *Asura* NAMUCHI: mention has been made of him in the first and second sections, but here, for the first time, it is said of him, that he sends an army of women against INDRA, as if a nation of amazons were alluded to: the passage, however, is obscure, and the explanation imperfect (p. 279, v. 9.).

In the sixth *Súkta* of the fifth section of the third *Ashṭaka* there is also some additional legend which may be suspected of a historical bearing, however exaggerated, when it is related that INDRA was followed by a large host, thousands, in his attack upon the *Asura* KUYAVA; and that, on another occasion, he destroyed fifty thousand *Krishṇas*, or dark-complexioned *Rákshasas*, according to the scholiast: one infe-

rence from these numbers is, that the *Ṛishis* of the time of the Veda were not unfamiliar with the levy of numerous bodies of combatants; and another, which is more important, is the probability that by *Asuras* and *Rákshasas*, nothing more is meant than hostile tribes or nations: the mortal *Rájás*, KUTSA, ṚIJIṢWAN, SUDÁS, and others, in whose defence or for whose benefit these adversaries are demolished, could scarcely have waged war with superhuman beings, could scarcely have incurred their enmity, except in their character of disturbers of sacrifices offered to the gods, meaning thereby, very possibly, the yet unconverted races of India opposed to Brahmanical rites: that we are to look upon them as principally if not exclusively human beings is most consistent with their being engaged in contests with human princes; and the identity is further established by the appellation of *Dasyu* being assigned to the *Asura*, ṢAMBARA, (p. 444, v. 4. n.)

Like AGNI, INDRA is identified with various persons and divinities; and in one hymn it is intimated that he is the only real object of adoration, to whomsoever else it may be nominally addressed, taking whatever manifestation he pleases, whether that of AGNI, VISHṆU, or RUDRA (p. 473, v. 18.): he is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (p. 473, v. 17.); a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of INDRA is able to atone for the most atrocious crimes (p. 289, n.).

The *Súktas* addressed to the other deities propitiated in the third and fourth *Ashṭakas* are for the most part mere repetitions of those which have been given

in the first and second: one of the two dedicated in the third Book to SAVITṚI (*S.* IX. 3rd Adhy. 3rd Asht. p. 110.) contains the verse that constitutes an essential part of the daily prayers of the Brahmans, and is especially known as *the Gáyatrí:* the commentators admit some variety of interpretation, but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship, and that it is still employed by the unphilosophical Hindus with merely that signification: later notions, and especially those of the *Vedánta*, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or BRAHM.

The hymns addressed to *Dadhikrá*, or *Dadhikrávan*, contemplate the sun under the type of a horse, and in one of them (p. 199) occurs a stanza known as the *Hansavatí Ṛich*, in which, under various appellations, the sun is considered to be identified with the supreme Spirit, or *Parabrahma*, although it may be questionable how far the terms bore originally the significations which commentators have subsequently assigned them.

In the third *Ashṭaka* are two *Súktas*, of which the *Ṣyena*, the hawk or kite, is said to be the deity of part of one, and of the whole of the other: the style of the hymns is rather mystical, and one interpretation identifies the bird with the supreme Spirit: the general tenor, however, merely alludes to a legend told in the *Aitareya Bráhmaṇa*, as mentioned in a note (p. 71), of the *Soma*-plant having been brought from heaven by the *Gáyatrí*, the metre personified, in the form of a hawk; a possible allegory connecting

the use of hymns in the *Gáyatrí* measure with the early or original offering of the *Soma* libation at the worship of the gods.

Another novel *Súkta* in the third *Ashṭaka* has for its object the sanctification of the lord of the field, and of the implements of agriculture: the spirit of mysticism identifies them with divinities, as AGNI, INDRA, VÁYU, but whether the terms be understood literally or typically, the inference will be the same; the great importance attached by the Hindús of the Vaidik era to the operations of agriculture, and the fitness of the means used by them in the cultivation of the land. Of the hymn that follows this it is not easy to understand the purport, but it is chiefly in the praise of clarified butter, or *Ghí*, and may connect the labours of the herdsman with those of the plough: a *Súkta* addressed to the *Cows* (p. 439) may be regarded as of a similar class, but it contains nothing peculiarly characteristic: the short hymn to *Pṛithivi*, the Earth (p. 374), might be classed with the agricultural, but it is very general and unmeaning.

In the two *Ashṭakas* the VIṢWADEVAS are the divinities of seventeen *Súktas*, or, if we add the five addressed to various deities, who are, however, much the same as the VIṢWADEVAS, twenty: they are for the most part the same deities as occur in their individual capacities elsewhere, AGNI, INDRA, VARUṆA, ADITI, the *Ádityas*, the MARUTS, and offer only their usual properties and allusions: some of the hymns deal in mysticism, and are accordingly obscure; and scattered through them are references to circumstances of general interest, but for the most part they add little to what has been elsewhere described. The same may be said

of the *Súktas* to the MARUTS, the AṢWINS, the ṚIBHUS, whose attributes and exploits are mere repetitions of what has gone before: the *Súktas* dedicated to PÚSHAN more explicitly describe him as the guardian of roads and protector of travellers, indicating an interchange of domicile and intercourse of traffic that could prevail only amongst a people advanced some way in civilization: PÚSHAN appears also in a new character as the patron of conjurors (p. 495), especially of those who discover stolen goods,an order of professors still familiar to the people of India.

A solitary passage, and one of which the commentator has given no satisfactory explanation, raises the number of the deities to an extent which is wholly incompatible with the ordinary enumeration: it is said at the close of the ninth *Súkta* of the first chapter of the third *Ashṭaka*, (p.7) that three thousand three hundred and thirty-nine deities, *devas*, have done homage to AGNI, and appointed him their ministrant priest. SÁYAṆA refers for the confirmation of this statement to the *Bṛihad Araṇyaka*, where something of the kind is found, but which cannot be regarded as authority for the text of the *Veda*: the ordinary enumeration of the classes of the subordinate divinities makes them but thirty-three, and the *Veda* is cited as the authority for this enumeration as repeated in the *Puráṇas*: *Vishṇu Pur.*, p. 123, note.

Although the texts of the *Ṛig-Veda*, more or less detached, are extensively employed in the ritual of the Brahmans, yet the allusions to ceremonial offices are very rare, and not always very explicit: of course commendations of the offering of the juice of the *Soma* plant are constantly repeated, and its effects upon those

who drink it, especially INDRA, are described in the usual exaggerated strain: there is also occasionally a palpable confusion of attributes with those of the moon, arising out of identity of name (p. 453). Clarified butter, or *Ghí* is also not unfrequently named or alluded to; and in one instance we have a hymn to the *Yúpa*, or post to which the victim is fastened, as typical of the *Vanaspati*, the lord of the wood, the tree out of which it has been fabricated. The practice of animal sacrifices on an extensive scale is affirmed in two places, in one of which (p. 276) it is said, that three hundred buffaloes have been offered to INDRA as a burnt-offering, and in the other (p. 410) it is prayed that one hundred may be so offered: the phrase in both passages is, dressing or cooking, (root, *pach*); so that the offering, like that of other nations of antiquity, was no doubt partaken of by those presenting the holocaust: another *Súkta* (p. 22) is considered by the scholiast as appropriate to an animal sacrifice, as it repeatedly specifies the presentation of the marrow or fat from the interior of the victim to AGNI.

There is scarcely any indication of doctrinal or philosophical speculation, no allusion to the later notions of the several schools, except those expressions above noticed suggestive of the identity of all gods and of all beings; nor is there any hint of the metempsychosis, or of the doctrine which is intimately allied to it, of the repeated renovation of the world: on the contrary, there is one remarkable passage which denies this elsewhere unquestioned proposition. It is there emphatically affirmed that the heaven and the earth were generated but once, as was the milk of PRIṢNI, or the nourishment of the winds, that is to

say, the rain; and that nothing similar was successively produced. (p. 481, v. 22.).

Various intimations are given, although less frequent or decisive than in the preceding *Ashtakas*, of the social condition of the Hindús of the Vaidik period: they confirm the conclusions previously drawn of the advanced state of civilization: cities are repeatedly mentioned, and although, as the objects of Indra's hostility, they may be considered as cities in the clouds, the residences of the *Asuras*, yet the notion of such aggregations of any class of beings could alone have been suggested by actual observation, and the idea of cities in heaven could have been derived only from familiarity with similar assemblages upon earth: but, as above intimated, it is probable that by *Asuras* we are to understand, at least occasionally, the anti-vaidik people of India, and that theirs are the cities destroyed. It is also to be observed, that the cities are destroyed on behalf or in defence of mortal princes, who could scarcely have beleaguered celestial towns, even with Indra's assistance: indeed, in one instance (p. 173) it is said that, having destroyed ninety and nine out of the hundred cities of the *Asura*, Ṣambara, Indra left the hundredth habitable for his protegé, Divodása, a terrestrial monarch, to whom a metropolis in the firmament would have been of questionable advantage.

That the cities of those days consisted, to a great extent, of mud and mat hovels is very possible: they do so still: *Benares*, *Agra*, *Delhi*, even *Calcutta*, present numerous constructions of the very humblest class: but that they consisted of these exclusively is

contradicted in several places. In one passage (p. 180), the cities of Ṣambara that have been overturned are said to have consisted of stone: in another (p. 470), the same cities are indicated by the appellative *dehyáh*, the plastered, intimating the use of lime, mortar, or stucco: in another, we have specified a structure with a thousand columns, which, whether a palace or a temple, must have been something very different from a cottage; and again (p. 288), a supplication is put up for a large habitation, which could not be intended for a hut: cities with buildings of some pretence must obviously have been no rarities to the authors of the hymns of the *Ṛig-Veda.*

Notice has already been taken of the large scale upon which, even allowing for exaggeration, wars must have been carried on: a similar passage occurs (p. 180), in which it is said that Indra, for the sake of Dabhíti, destroyed thirty thousand *Dásas*, slaves, or anti-vaidiks: the scholiast says *Rákshasas* and others, but the text has only *dása*, and Dabhíti is a mortal. It is not, however, only with *Dásas* and *Dasyus* that we find hostilities prevail, and the *Áryas* seem to have been equally at variance amongst themselves. Indra is said, in one passage, to have slain two of their leaders on the *Saryu* river (p. 179), and in another to have destroyed alike both *Áryas* and *Dásas* (p. 446): there seems, indeed, to have been considerable animosity prevailing amongst the people, and the gods are not unfrequently solicited to protect the worshipper against his own neighbours and relations. That the religion or the government did not always feel secure may be inferred from a passage in which Indra is requested to protect the

worshipper not only in war, but in peace, or amongst or against the people (p. 455).

Of progress in the useful arts we have, as before, occasional exemplifications. The practice of agriculture has already been noticed: the art of weaving is very particularly mentioned (p. 386), although in connexion with some mystical reference to creation or sacrifice: the sharpening of the edge of iron weapons makes it likely that steel is intended; and there is nothing surprising in this, as Indian steel was known to the Persians in the days of Ctesias: the melting of metallic substances was practised (p. 386), very possibly of gold, for golden ornaments, golden cuirasses, are repeatedly mentioned: it might be thought that even coins were current, for amongst the presents made to the *Rishi* of a *Súkta* ten *purses* are specified (p. 474): the term *kosayíh* may be interpreted, however, bags or chests, and they may have contained only a certain weight of precious metal.

The same familiarity with the sea that has been previously commented on occasionally occurs, with sufficient explicitness to leave no doubt of the meaning of the text: thus, in one place the rivers are said to rush to the ocean eager to mix with it (p. 59); and again, the rivers disappear in the ocean (p. 221), where also it is said that those desirous of profit are engaged in traversing the ocean, clearly indicating maritime traffic: the *Maruts*, or personified winds, are said to toss the clouds like ships, or as the scholiast amplifies a rather elliptical phrase, as the ocean tosses ships: in another place (p. 425), although the particular expressions may be equivocal, yet it is undeniable that the passage is intended to convey the

crossing of the ocean by certain individuals under the guidance of INDRA.

There are one or two curious passages relating to the laws of inheritance, and of simple contract, or buying and selling: they may not be very precise or altogether intelligible, yet they are sufficiently so to shew that legislative enactments were in existence, and that, with respect to these two subjects, the law was essentially the same as that which is laid down in the reputed writings of ancient legislators, and, to a certain extent, is still in force. A son, by virtue of holy acts, that is, it may be inferred, the worship of the *manes*, although not so specified, is the heir, to the exclusion of a daughter, as she, by marriage, conveys the property into a different family: she is, however, to be enriched with gifts, upon her marriage, it may be supposed by way of dower: in default of a direct male heir, the son of a daughter is to perform the rites, and consequently inherit the property; but this applies only to the son of an *appointed* daughter,[1] who, according to all the oldest authorities, was considered equal to a son; and the term used in the passage in question evidently comprehends this stipulation or appointment: the *Śásadvahni* is the transferrer of his daughter to another family, under agreement or stipulation, and thereby proceeds to, or establishes, the affiliation of a grandson; or as the scholiast, no doubt quite correctly, states it, the father stipulates, I will give you

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[1] "The son of an appointed daughter is equal to the son of the body: he shall inherit as a son the estate of his father and of his maternal grandfather, who leaves no male issue." *Devala*: see *Colebrooke's Digest*, 3. 161., and other texts. *Ibid.*

my daughter, who has no brothers, on condition that the son who may be begotten on her may be my son also: now this, although ancient law, is a refinement upon the rules of inheritance, and is an unquestionable evidence of advanced civilization.

The law, that if a person have sold a commodity for less than its value, and repents of having done so, he cannot reclaim the commodity sold, from the buyer, is apparently the law of the present day, though there be some difference of opinion: what has been sold, it is said, at a low price by an idiot, or one inebriate or insane, may be resumed compulsorily, if need be, from the buyer; but it is then reasonably inferred, that if it be sold for a low price by a man sound of mind, the sale is valid: this is so far qualified, that if the sale have been made by mistake it may be cancelled; and in general, rescission of the sale or purchase of things not perishable is allowable within ten days, at the will of either of the parties: this is considered by Mill (History of India, vol. i. p. 232) as altogether incompatible with an age in which the divisions and refinements of industry have multiplied the number of exchanges: and he would therefore have looked upon the law, as it is laid down in the text of the *Veda*, making a sale and purchase, once concluded, unalterable, as a proof of an advanced era in the interchange of marketable commodities.

So far, therefore, the allusions to the social condition of the Hindús are in harmony with those that have been previously noticed; and the same may be said of the references made to the tracts occupied by them, which were in the north-west and west of India, from the Punjab to the mouths of the Indus, their outlet to

the ocean: we have the *Yamuná* mentioned once, the Ganges once: the *Saraswatí* is often named in both her characters as a goddess and a river, and the *Drishadvatí*, is in one place associated with her as in *Manu*, along with another river not met with elsewhere, the *Apayá:* the *Vipáṣa* and *Satudrí*, or *Beyah* and *Satlaj*, are interlocutors in a *Súkta* with the *Ṛishi Viṣwámitra*, in which he entreats them to allow him to ford them with his attendants and waggons, being bound to the north-west, as he states, to collect the *Soma* plant. Other rivers are named, as the *Rasá*, *Anitabhá*, *Kubhá* (p. 330), *Purushṇi*, and the *Hariyupíyá*, or *Yavyavatí*, the positions of which are no longer known, but which were probably in the west, and were feeders of the Indus. On the eastern bank of the *Hariyupíyá* dwelt a people called *Vrichívats*, or *Várasikhas*, who were subjugated, with the aid of INDRA, by the Rajas ABHYÁVARTTIN and PRASTOKA, (p. 438), and who we may suppose, therefore, not to have been Hindús.[1] A people called ***Rusumas***, inhabiting, it is said, a country so called, must have been an orthodox race, presenting valuable gifts to the *Rishi* of a *Súkta* in which their liberality is eulogised (p. 288): on the other hand it seems to be intimated, that the Hindúism of the Vedas had not

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[1] According to the story, as told in the *Níti Manjarí*, from the *Brihad devatá*, *Abhyávarttin*, the son of *Chayamána*, and *Prastoka*, the son of *Sṛinjaya*, having been defeated by the *Várisikhas*, applied to the *Ṛishi*, *Bharadwája*, to procure his intercession with *Indra* for his aid: the *Ṛishi* complied with their request, and praised *Indra* with the *Súkta* which is given, propitiated by which the deity came to the assistance of the princes, and destroyed the *Várisikhas*.

spread into South Bahar, when it is asked, what do the cattle for thee (Indra), among the *Kíkatas* (p. 86), *Kíkata* being the ordinary appellation of that province; and it is not incompatible with the apparent limitation of the Hindús in the time of the Vedas to the western countries, that their religion had not extended so far into the interior, especially into a country which is still partly covered by forest, and inhabited by barbarous tribes. Besides the rivers and races thus named, and for the most part peculiar to the Veda, we have a number of names of Rajas which are not met with elsewhere (pp. 272, 288, 439): the intermarriage of royal and saintly races, of which the *Puráṇas* afford examples, is of Vaidik authority, and is curiously illustrated by the story of Syáváṣwa (p. 344).

A few legends of an interesting description occur in the *Ashṭakas* now translated: thus, in the third (p. 83), we have a hymn of some length by Viṣwámitra, which is usually regarded as authority for the existence of a violent feud between the author and the *Ṛishi* Vasishṭha, and their respective descendants, and to be the vehicle of such an imprecation upon the latter, that Brahmans, who profess to belong to the *gotra*, the traditional family or school of Vasishṭha, will not read or transcribe the passages: the cause of quarrel is not alluded to in the Veda, but it is repeatedly detailed, with some variations, in the heroic poems and *Puráṇas*. The oldest form of the legend is, no doubt, that of the *Rámáyaṇa*, repeated in the *Mahábhárata*, *Ádi Parva*, where Viṣwámitra, whilst yet in his original or *Kshatriya* character, attempts to carry off by violence the all-bestowing cow from the hermitage of Vasishṭha, typifying, no doubt, a quarrel between

the Brahmanical and Kshatriya races for the dominion of the all-yielding earth; in which, however, it is very remarkable that the forces summoned to take the part of the Brahman are all foreigners, *Ṣakas*, *Yavanas*, *Pahnavas*, and *Mlechchhas*, or unconverted tribes, as *Dráviras*, *Paundras*, *Kirátas*. VISWÁMITRA afterwards, by the force of penance, becoming a Brahman, appears in the *Rámáyaṇa*, and in the dramas thence derived, on very friendly terms with VASISHṬHA, as the Purohita or family priest of DAṢARATHA, but in the *Mahábhárata Adi Parva*, vol. 1. p. 243, and *Ṣalya Parva*, vol. 3. p. 361, we have repeated incidents of offence given, especially by VIṢWÁMITRA by which VASISHṬHA is reduced to despair, and endeavours in vain to destroy himself. Some of these circumstances are subsequently alluded to.

Another legend worthy of notice is that of VÁMADEVA, who, whilst yet unborn, insists on coming into existence by his mother's side, an incident that may have been suggestive of the subsequent similarly marvellous birth of BUDDHA. Another incident adverted to is that of VÁMADEVA having, when hungry, cooked for his food the entrails of a dog, a circumstance repeated in the tenth book of MANU. Several allusions seem to indicate that the followers of the Vedas were not very scrupulous as to the articles of their diet: it appears, for instance, that the flesh of the wild cattle was allowable, (p. 163); and, in one passage, even that of the cow is said to be the best of food (p. 453).

The story of the Raja TRYARUṆA, his Purohit, and the boy over whom the latter drives the former's car, involves a legal argument, which is amongst the subtle-

ties of Hindú legislation: See Law Questions, *Ballantyne's Synopsis of Science*, vol. 1. p. x: the consequence, however, the cessation of the use of fire, is more remarkable, intimating possibly a sort of interdict, during which the performance of burnt-sacrifices was suspended: the story is rather obscurely narrated. We may advert to one more legend, as it is more particularly given by MANU (10. 107.): the Veda merely states the fact that BHARADWÁJA, the *Ṛishi*, accepted presents from a person named BṚIBU: in MANU and in the *Níti Manjarí* he is said to have been a carpenter or woodcutter; and in both these authorities the moral of the story is the legality of the acceptance of presents from persons of inferior caste, by Brahmans in time of distress: the latter qualification was probably unknown in the days of the Veda, when questions of impurity, whether of food or of caste, had not come to be entertained.

At the same time it may be doubted whether there are not in these two portions of the *Ṛig-Veda*, some intimation of the institution of caste, although not yet fully developed: the five classes, which sometimes signify different orders of created beings, can, in one or two passages, apply to human beings alone; whether to the four usual distinctions with the *Nishada* for the fifth is not explicitly asserted in the text, although it is so understood by the commentator. The designation of *Bráhmaṇa* not unfrequently occurs, although its specific application may be questionable: in one passage (p. 203) we have the term *Kshatriya*, as the immediate dependant upon a Raja: *Viṣ*, meaning people in general, offers the rudiments of *Vaiṣya*, although not precisely the same word; we

have not, however, met anywhere with the term *Ṣúdra*, although the thing may be intended by the words *Dása* and *Dásíh*, slave and serviles: the absence of the appropriate appellation is, however, a reasonable argument against the recognition of the order to which it belongs; and it must be admitted that the indications of the four recognised castes are imperfect and inconclusive.

Whatever may be the case with the specification of caste, however, the same entire abstinence that has been heretofore observed from all allusion to the objects of worship consecrated by the *Puráṇas* and *Tantras* continues to prevail in the two additional sections now translated; and the personified triad of divine attributes, Brahmá, Vishṇu, Ṣiva, in their capacities of creator, preserver, destroyer, with the popular forms of the two latter *Kṛishṇa* and the *Linga*, and all the manifestations of the bride of Mahádeva, continue to be utterly unknown to the primitive texts of the religion of the Hindús.

H. H. WILSON.

London, 30*th April*, 1857.

RIG-VEDA SANHITA.

THIRD ASHṬAKA.

FIRST ADHYÁYA.

MAṆḌALA III. (*continued*).

ANUVÁKA I. (*continued*).

SÚKTA VII. (VII.)

The deity is AGNI; the *Rishi* is VIṢWÁMITRA; the metre is *Trishṭubh*.

Varga I.

1. The (rays) of the blackbacked, all-sustaining (AGNI)[1] have arisen, and pervaded the parents (earth and heaven) and the flowing rivers;[2] the surrounding parents co-operate with him, and bestow long life for the sake of assiduous worship.

2 The sky-traversing steeds of the showerer (of benefits) are the milch kine[3] (of AGNI); as he attains

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[1] *Ṣitipṛishṭhasya dháseh*; *Agni* is understood, so is *raṣmaya*, rays, according to *Sáyaṇa*: he explains *dhási* by *sarvasya dhárayitṛi*.

[2] *Sapta váṇíh* the commentator explains by *sarpanaswabhává nadíh*; otherwise *sapta* might be thought to mean seven, its more usual acceptation.

[3] *Dhenavah*; but *Sáyaṇa* considers it as an adjective equivalent to *príṇayítryah*, propitiators, pleasers.

the divine (rivers), bearers of sweet (water.) One sacred sound glorifies thee (AGNI), who art desirous of repose, pacifying (thy flames) in the abode of the water (the firmament).

3. Their lord has mounted on his well-trained mares; the sagacious selector of treasures, the black-backed, many-limbed (AGNI) has granted them a place of rest for the cherishing of (their) rapid speed.[1]

4. The flowing (rivers) invigorating him, bear along the great son of TWASHTRI, the undecaying upholder (of the world), radiant with various forms in the vicinity (of the firmament): AGNI is associated with heaven and earth, as (a husband with) one only wife.[2]

5. Men comprehend the service of the uninjurable showerer (of benefits), and exult in the commands of the mighty (AGNI): their frequent and earnest hymns of praise, bright and radiant, are illuminating heaven.

Varga II.

6. Verily (men) bring great delight to AGNI by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the night

7. Seven sages with five ministring priests[3] attend

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[1] *Atasasya dhásek* is explained *satatagamanasya poshaṇár-tham,* for the sake of cherishing of the perpetual going.

[2] We have in the text nothing more than *Ekám iva,* like one, the pronoun being feminine. The commentator adds, *yathá pumán ekám praviṣati,* as a man cohabits with one woman.

[3] *Adhwaryubhih panchabhih sapta vipráh;* this excludes, according to the scholiast, the *Udgátṛi* and his class.

the station that is prepared for the rapid (AGNI): the undecaying divine (sages), with their faces to the east, sprinkling (the libations), rejoice as they celebrate the worship of the gods.

8. I propitiate the two first divine offerers of sacrifice; the seven (priests) rejoice with the libation; the illustrious celebrators of holy worship, reciting (his) praises, have called AGNI the true (object) of every rite.

9. Divine invoker of the gods, the vast and wide-spreading rays shed (moisture) for thee, the mighty, the victorious, the wonderful, the showerer (of benefits): do thou who art all-knowing, joy-bestowing, bring hither the great gods, and heaven and earth.

10. Ever-moving (AGNI) may the mornings rise for us, abounding with oblations, with pious prayers, and with auspicious signs, and conferring wealth; and do thou, with the might of thy (diffusive flame), consume all sin on behalf of thy respectable (worshipper).

11. Grant, AGNI, to the offerer of the oblation, earth the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons, and may thy good-will ever be productive of benefits to us.[1]

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[1] This verse is the burden of several *Súktas* in the preceding *Ashṭaka,* see vol. ii. pp. 323, 334, 336. *Sáyaṇa* rather varies his interpretation in some respects upon this recurrence of the verse: thus he translates in the former, *Ilá,* by *Bhúmi,* earth: here he calls her a female divinity in the form of a cow, *gorúpám devatám,* and he connects *vijává* with *anumati,* good-will, explaining it *abandhyá,* may it be not barren, productive: see Introduction, vol. ii. p. xxvi.

SÚKTA VIII. (VIII.)

The deity is considered to be the *Yúpa*, or sacrificial post, diversified as single or as many: the *Viṣwadevas* are the deities of the eighth stanza; the *Ṛishi* is VIṢWÁMITRA; the metre of the third and seventh verses is *Anushṭubh;* of the rest, *Trishṭubh.*

Varga III.

1. *Vanaspati,*[1] the devout anoint thee with sacred butter at the sacrifice; and whether thou standest erect, or thine abode be on the lap of this thy mother (earth), grant us riches.

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (health) and excellent progeny, keeping off our enemy at a distance, stand up for great auspiciousness.

3. Be exalted, VANASPATI, upon this sacred spot of earth, being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

4. Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated: stedfast and wise venerators of the gods, meditating piously in their minds, raise it up.

5. Born (in the forest), and beautified in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites): stedfast, active, and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise.

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[1] *Vanaspati,* lit. forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the *Aitareya Bráhmaṇa,* II. 2, and is similarly expounded in the *Nirukta,* 8, 18.

Varga IV.

6. May those (posts) which devout men have cut down, or which, VANASPATI, the axe has trimmed, may they standing resplendent with all their parts (entire) bestow upon us wealth with progeny.

7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accomplishers of the sacrifice, convey our acceptable (offering) to the gods.

8. May the leaders of the rite, the divine *Ádityas. Rudras, Vasus*, Heaven and Earth, the Earth, the firmament, well pleased, protect our sacrifice: let them raise aloft the standard of the ceremony.

9. Arrayed in bright (garments), entire (in their parts), these pillars ranging in rows like swans, have come to us erected by pious sages on the east (of the fire); they proceed resplendent on the path of the gods.

10. Entire in all parts and girded with rings, they appear upon the earth like the horns of horned cattle; hearing (their praises) by the priests: may they protect us in battles.

11. VANASPATI mount up with a hundred branches, that we may mount with a thousand, thou whom the sharpened hatchet has brought for great auspiciousness.

SÚKTA IX. (IX.)

The deity is AGNI; the *Ṛishi* VIṢWÁMITRA; the metre *Bṛihatí*, except in the last verse, in which it is *Trishṭubh*.

Varga V.

1. We thy mortal friends have recourse for our protection to thee, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the sinless.

2. Desirous as thou art of the forests since thou hast repaired to the maternal waters, AGNI, thy tarrying so far away is not to be endured; (in a moment) thou art here with us.[1]

3. Thou wishest exceedingly to convey satisfaction (to thy worshipper) and art thereto well-disposed; of those in whose friendship thou art cherished, some precede whilst others sit around.[2]

4. The benignant and long-lived deities have discovered thee, AGNI, when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave.)

5. MÁTARISWAN therefore brought for the gods from afar, AGNI, hiding of himself, and generated by attrition, as (a father brings back) a fugitive (son).[3]

Varga VI.

6. Bearer of oblations, men apprehend thee (thus concealed) for the service of the gods, and that thou, youngest (of the deities) and friendly to mankind, mayst recompense by thy acts all their pious rites.

7. Auspicious is thy worship for it prospers the

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[1] That is, according to the scholiast, although not yet kindled, yet as soon as the attrition of the touchwood takes place *Agni* appears.

[2] According to *Sáyaṇa* allusion is made to the sixteen priests, of whom the *Adhwaryu* and eleven others take an active part in the ceremonial, whilst the *Udgátṛi* and other three are sitting by, engaged in the recital of the prayers and hymns.

[3] The text has only *sasriváṅsam iva,* like one going; the scholiast supplies the father and son; or it might be thought to indicate master and slave.

ignorant (worshipper), wherefore animals[1] reverence thee, AGNI, kindled in the beginning of the night.

8. Offer oblations to the object of holy sacrifice, the brilliant purifier, who is dormant (in fuel): worship quietly the pervader (of the rite), the messenger (of the gods), the rapid, the ancient deity who is entitled to laudation.

9. Three thousand three hundred and thirty-nine divinities have worshipped AGNI:[2] they have sprinkled him with melted butter; they have spread for him the sacred grass; and have seated him upon it as their ministrant priest.

SÚKTA X. (X).

The deity and *Ṛishi* as before: the metre is *Ushṇih*.

1. Thee, the king of men; AGNI, the divine: prudent mortals kindle thee at the sacrifice. Varga VII.

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[1] *Paṣavah:* according to the comment, bipeds as well as quadrupeds.

[2] *Sáyaṇa* quotes the *Ṛihad Áraṇyaka* for this enumeration, *Adhyáya* v. *Bráhmaṇa*, p. 642, but that work gives apparently 3333, or according to the gloss of *Ánanda giri* 3336, but in the following verses the number is as usual specified as thirty-three; the eight *Vasus*, eleven *Rudras*, and twelve *Ádityas*, with *Indra* and *Prajápati*: the verse occurs in the *Yajush*, XXXIII. 7, where *Mahídhara* explains part of the increase by multiplying the thirty-three by ten for the *gaṇas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by *Brahmá*, *Vishṇu*, and *Rudra*, and again by their *Ṣaktis; navaiva ankás-trivriddhá syur-devánám daṣa-air-ganaih, te Brahmá Vishṇu Rudránám ṣaktínám varna-*

2. They praise thee as the priest, the invoker (of the gods) at sacrifices: shine forth the protector of the pious rite in thine own abode.

3. He verily who presents oblations to thee, the knower of all things, he acquires (AGNI) excellent progeny: he prospers.

4. May (AGNI), the banner of sacrifices, offering oblations on the part of the worshipper through (the ministry of) the seven officiating priests, come hither with the gods.

5. Offer to the ministring AGNI as if to the Creator (of the world), the great praise recited of old, for the sake of animating the energies of the pious (worshippers).[1]

Varga VIII.

6. May our hymns exalt AGNI, so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

7. AGNI, thou art to be especially worshipped at the sacrifice: worship the gods (on behalf of) the devout (worshipper): thou shinest the invoker (of the gods) the exhilarator (of the pious) overcoming thy foes.[2]

8. Do thou, our purifier, light up for us a brilliant progeny: be ever nigh to those who praise thee for their well being.

9. The wise, intelligent, and vigilant (worshippers) kindle thee, such as thou (hast been described), the

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bhedatah iti te cha 333, 333, 333, *etávanto bhavanti,* the explanation is not very clear.

[1] Sáma-Veda, I. 98.

[2] Sáma-Veda, I. 100.

bearer of oblations, the immortal, generated by strength.[1]

SÚKTA XI. (XI.)

The deity and *Ṛishi* as before; the metre is *Gáyatrí*.

1. AGNI, the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice, understands the solemn rite in its due course. Varga IX.

2. That AGNI, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial viands, is associated with understanding.[2]

3. AGNI, the ancient banner of sacrifice, knows (all things) through understanding: his radiance traverses (the darkness).[3]

4. The gods have made AGNI, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations).

5. AGNI, the preceder of human beings,[4] (ever)

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[1] *Sahovṛidham*, produced by the strength required for attrition

[2] *Dhiyá samṛinvati*, that is, according to *Sáyaṇa*, *Agni* is fully aware of the objects of the ceremony, and a wish is implied that he may communicate similar knowledge to its performers, *tán tádrik prajnánvitán karotu: Mahídhara* understands it somewhat differently in form, though the same in substance, as, through knowledge *Agni* associates with the gods, for the purpose of conveying the oblations to them.—*Yajush*, XXII. 16.

[3] *Artham hyasya taraṇi*, his meaning or object is crossing, or that which crosses; his light or radiance is the end or object of *Agni*, which passes over or through, darkness understood.

[4] *Viṣám Mánushínám*, according to *Sáyaṇa*, means, men the descendants of *Manu*, *Manor játánám*.

alert, the vehicle of their offerings, is ever new, is unsusceptible of harm.

Varga X.

6. Agni, the most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.

7. From AGNI of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling.[1]

8. May we, endowed with intelligence, obtain all good things by our praises of AGNI, to whom all is known.

9. May we obtain, AGNI, all precious things (as booty) in battles, since the gods are concentrated in thee.

SÚKTA XII. (XII.)

The deities are INDRA and AGNI; the *Ṛishi* and metre as before.

Varga XI.

1. INDRA and AGNI come to this acceptable libation, (brought) by our praises[2] from heaven, and induced by (our) devotion to drink of it.

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[1] This and the two preceding occur in the Sáma Veda, II. 906—908.

[2] *Gírbhir nabho vareṇyam; sambhajaníyam somam prati asmadíyábhih stutirúpábhir, vágbhir, áhutau: nabho, nabhasah swargasthánád áyatam:* called by our praises, come you two from the place of *Swarga* to this enjoyable Soma, is *Sáyaṇa's* explanation: the verse occurs both in the *Sáma-Veda*, II. 19. and *Yajur-Veda*, VII. 31: *Mahídhara* tries to give a different sense to *Nabha*, which he identifies with *Áditya*, and conjectures a comparison understood, as, come to the *Soma* which is like the desirable sun, or it may mean, he says, those dwelling in heaven: *Nabhah stháh* the gods: Come to the *Soma* that is sought for by the gods.

2. INDRA and AGNI, the conscious sacrifice associated with the worshipper[1] proceeds to you: (summoned) by this (invocation), drink the libation.

3. Urged by the energy of the sacrifice, I have recourse to INDRA and AGNI, the protectors of the pious: may they be satiated with the *Soma* here presented.

4. I invoke INDRA and AGNI, the discomfiters of foes, the destroyers of *Vṛitra*, the victorious, the invincible, the bestowers of most abundant food.[2]

5. The reciters of prayers, the repeaters of praise, who are skilled in sacred song, worship you both: I have recourse to INDRA and AGNI for food.[3]

Varga XII.

6. INDRA and AGNI, with one united effort you overthrew ninety cities ruled over by (your) foes.[4]

7. INDRA and AGNI, the pious ministers, are present at our holy rite, according to the ways of worship.[5]

8. INDRA and AGNI, in you, vigour and food are abiding together, and therefore in you is deposited the dispensing of water.[6]

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[1] *Jarituh sachá yajno jigáti chetanah*; the expression is rather obscure: *yajna* and *chetana* are both applied by *Sáyaṇa* to the *Soma*, as the material of the sacrifice, *yajna-sádhanam*, and the animator or giver of consciousness to the organs of perception; *indriyánám chetayitá*, and the co-operator with the worshipper in obtaining heaven or other benefits—*jarituh sachá swargádiphalapráptau saháyo bhútah:* this and the next stanza occur in the *Sáma*, II. 20, 21: Professor Benfey has understood it differently.

[2] *Sáma-Veda*, II. 1052. [3] *Ibid.*, II. 925, 1053.

[4] *Ibid.*, II. 926, 1054.: *Dása-patníh purah*, cities of which *Dásas* were the lords; probably the same as *Dasyus*, infidels, enemies of the gods.

[5] *Sáma-Veda*, II. 927, 1044. [6] *Ibid.*, II. 928, 1045.

9. INDRA and AGNI, illuminators of heaven, be ever graced (with victory) in battles, for such thy prowess proclaims.[1]

ANUVÁKA II.

SÚKTA I. (XIII.)

The deity is AGNI; the *Ṛishi* is ṚISHABHA, a son of VIṢWÁMITRA; the metre *Anushṭubh*.

Varga XIII.

1. (Priests) utter devout (praises) to this your divine AGNI, that so glorified he may come to us with the gods, and sit down on the sacrificial grass.

2. The observer of truth, of whom (are) heaven and earth, and whose vigour the protecting (deities) assist: him, the offerers of oblations adore, and those desirous of riches (have recourse) to him for protection.

3. He, the sage, is the director of those (who sacrifice), he is (the regulator) of sacrifices: worship him your (benefactor), the donor, who is the bestower of wealth.

4. May that AGNI bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth, or in the waters (may come to us).

5. The devout kindle (the fire) with his wealth-obtaining rites, (to worship) the radiant, unpreceded

Varga XIV.

AGNI, the invoker (of the gods), the protector of men.

6. Perfect our prayer, Invoker of the gods, as well

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[1] *Sáma-Veda*, II. 1043: all the verses of this *Súkta* are found in the *Sáma-Veda* in different places.

as our hymns: AGNI, who increasest with the winds and art the giver of thousands, augment our felicity.

7. Grant us indeed, AGNI, wealth (that may be counted) by thousands, and comprising offspring, nourishment, brilliant treasure,[1] and vigour, and be infinite and inexhaustible.

SÚKTA II. (XIV.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh.*

1. The invoker (of the gods), the exhilarator (of his worshippers), the true, the offerer of sacrifice, the most wise, the creator, is present at our sacred rites. AGNI, the son of strength, whose chariot is the lightning, whose hair is flame, manifests his glory on the earth.

2. I utter to thee the words of adoration, be pleased by them, observer of truth: endowed with strength, (they are addressed) to thee who art the expounder (of sacred rites): wise (as thou art) bring (hither) the wise: object of sacrifice, sit down in the midst upon the sacred grass for our protection.

3. May the food-bestowing day and night hasten to thee whilst thou, AGNI, meetest them on the paths of the wind: since (the priests) ever worship thee preceding (them)[2] with oblations, whilst they (united)

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[1] *Pushṭimat, dyumat:* the first, according to the comment, implies cattle from whose milk and the like, support is derived; the second intends the precious metals and jewels.

[2] *Púrvyam*—the scholiast explains *sáyam prátah kálayoh púrvyam,* that is, AGNI is worshipped at dawn before the day, and in the evening before the night.

like the pole (and the yoke of a waggon), abide successively in our dwelling.

4. Vigorous AGNI, to thee MITRA and VARUṆA, and all the *Maruts*, offer praise; since, son of strength, thou standest a sun,[1] shedding (thy) rays with lustre on mankind.

5. With uplifted hands,[2] approaching thee with reverence, we present to thee to-day our oblation:[3] do thou, who art wise, worship the gods with most devout mind and with unwearied praise.

6. From thee, verily, son of strength, many and various benefactions and various kinds of food devolve upon the devout (worshipper): do thou grant us, AGNI, infinite wealth, and (a son) observant of truth, with speech devoid of guile.

7. Divine (AGNI), mighty and omniscient, these (are the offerings) which we mortals present to thee in the sacrifice: do thou be cognizant of every respectable worshipper,[4] and partake, immortal, of all (his offerings) on this occasion.

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[1] *Tishtáh súrya:* the latter is variously explained by the scholiast as, *su*, good, and *arya*, master; or as, urger, impeller, *preraka*, or vigour, energy, *víryya*.

[2] *Yajur-Veda*, XVIII. 75: *Mahídhara* explains *Uttána-hastáh*, with open hands, not niggardly.

[3] *Kámam:* both commentators consider this synonymous here with oblation, *puróḍásádihavis*, as that which is desirable to the gods, *kamaníyam*.

[4] *Viśwasya surathasya bodhi:* the scholiast explains the verb, know that I am his protector, *gopáyitá bhavámi-iti budhyaswa: Suratha* is literally one who has a good chariot, and is so rendered in the commentary *sobhanayánopetasya*.

SÚKTA III. (XV.)

The deity is AGNI; the *Ṛishi* is UTKÍLA of the *Kata gotra*, or family; the metre is *Trishṭubh*.

Varga XV.

1. Radiant with great glory, repel the hostile *Rákshasas* and *Piṣáchas*:[1] may I be in (the enjoyment) of the favour of the great (AGNI), the giver of prosperity, and in the service of (him who is) easily invoked.

2. Consider thyself our protector at the breaking of the dawn to-day and when the sun has risen:[2] AGNI, who art engendered with (embodied) form,[3] be pleased with my constant praise, as a father (is pleased with) his son.[4]

3. Showerer (of benefits), beholder of men, radiant amidst darkness, shine, AGNI, with abundant (rays) in due order: granter of dwellings, conduct us (to good), keep off all ill, and youngest (of all the gods), gratify our desires for wealth.

4. AGNI, who art irresistible and the showerer (of

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[1] *Dwisho rakshaso amíváh: Sáyaṇa* explains *amíva* either as an epithet of the *Rákshasas*, free from sickness, vigorous, strong; or it may be a synonyme of *Piṣáchika*, as hovering about the sacrifice in order to interrupt it: *Mahídhara, Yajur-Veda*, II. 49., gives it the sense of *vyádhi*, sickness, keep off diseases, *vyádhánscha bádhaswa*.

[2] Some, says the Scholiast, perform the worship of fire before sun-rise, some after the sun has risen.

[3] *Tanwá sujátah*, well-born with a body, that is, with flames; or it may mean self-born, *swayambhú*, according to the comment.

[4] *Janmeva tanayam, yathá pita putram sevate, janma*, being put for *janaka*.

benefits), consume victorious all the cities (of the foe), and (all their) precious things: (do thou), the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.[1]

5. Destroyer (of the world), do thou who art endowed with intelligence and radiant, celebrate many faultless sacred rites in honour of the gods, and restraining (thy impatience), convey to them like a waggon our (sacrificial) food: illume (with thy rays) the beautiful heaven and earth.

6 Be propitious, showerer (of benefits); grant (abundant) food, AGNI; (make) heaven and earth yield us milk: divine (AGNI), associated with the gods, shining with bright radiance, let not the ill-will of any mortal prevail against us.

7. Grant, AGNI, to the offerer of the oblation, earth the giver of cattle the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.[2]

SÚKTA IV. (XVI.)

The deity and *Ṛishi* are the same; the metre of the odd verses is *Bṛihatí*; of the even, *Sato-bṛihatí*.

Varga XVI.

1. This AGNI, is the lord of heroism and of great good fortune; he is the lord of wealth comprising pro-

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[1] Of the *Jyotishṭoma,* which, according to another text, is the first and most important of sacrifices.

[2] See above, *Súkta* VII. p. 3, v. 11.

geny and cattle; he is the lord of the slayers of VRITRA.[1]

2. *Maruts*, leaders (of rites), associate with this augmenter (of our prosperity), in whom (abide) riches contributing to felicity, ye who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

3. Do thou, opulent AGNI, showerer (of benefits), prosper us with riches comprising vigour, numerous progeny, health, and happiness.

4. He who is the maker pervades all worlds; he the enduring maker (of all) bears our offerings to the gods: he is present with the devout (worshippers) and amidst the heroism and the devotions of men.

5. Consign us not, AGNI, to malignity; (doom) us not to the absence of posterity; nor, son of strength, to the want of cattle, nor to reproach: drive away (all) animosities.

6. Auspicious AGNI, bestow (upon us) at the rite, food (the source of) happiness and renown.

SÚKTA V. (XVII.)

The deity is AGNI; the *Ṛishi* is KATA the Son of VIṢWÁMITRA; the metre *Trishṭubh*.

Varga XVII.

1. The righteous (AGNI)[2] when first kindled on the several (altars) the object of adoration by all, whose hair is flame, and who is cleansed with butter, the

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[1] *Vṛitrahathánám íṣe*, but *Vṛitra* may here imply an enemy, or iniquity, as by another text, *twayi samarpitakarmaṇám asmákam twat prasádát pápakshayo bhavati*, through thy favour is the destruction of the sins of us whose good works have been delivered to thee: also *Sáma-Veda*, I. 60.

[2] *Prathamánudharmá: dharmá* may be considered as a synonyme of *Agni;* or the construction may be *anudharma*, according to law or religion.

purifier, the worthily-worshipped, is sprinkled with oblations for the worship of the gods.

2. As thou didst offer the burnt-offering, AGNI, (on behalf of) earth; as thou, JÁTAVEDAS, who art cognizant (of sacred rites, didst offer sacrifice on behalf) of heaven; so with this oblation worship the gods, and perfect this rite to-day (as thou didst) that of MANU.[1]

3. Three are thy existences JÁTAVEDAS;[2] three, AGNI, are thy parent dawns:[3] with them offer the oblation of the gods, and knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

4. JÁTAVEDAS, we venerate thee, glorifying the brilliant, beautiful, adorable AGNI: the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia.

5. He is the most diligent offerer of worship who is the presenter of oblations before thou art, and who in two places (the middling and the best) seated with the sacrificial food is (the source of) happiness (to the worshippers): do thou, cognizant (of the objects of devotion), officiate in accordance with his piety, and thus render our rite acceptable to the gods.[4]

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[1] See NEVE on the Deluge.

[2] *Triṇyáyúnshi,* three lives, as supported by butter, by fuel, and by the *Soma* plant.

[3] *Tisra ájánirushasah: Ájáni* may mean sisters, or mothers: the dawns personified as the parents or sisters of AGNI, as prior or subsequent to the lighting of the sacrificial fire in early morning; why "three" does not appear, unless the three diurnal fires are alluded to: as sisters, a text is quoted by *Sáyaṇa* assigning them separate offices; *Prajám eká rakshaty-úrjam eká, ráshtram eká rakshati,* one preserves the people, one vigour, one the kingdom.

[4] This stanza is rather obscure.

Súkta VI. (XVIII.)

The deity, *Ṛishi*; and metre as before.

Varga XVIII.

1. Be favourably disposed, Agni, on approaching us (at this rite); be the fulfiller (of our objects) like a friend (to a friend) or parents (to a child): since men are the grievous oppressors of men, do thou consume the foes who come against us.

2. Vex thoroughly, Agni, our assailing enemies, disappoint the purpose of the adversary who offers not worship: giver of dwellings, who art cognizant (of sacred rites), vex those who have no thought (of pious acts) so that thy undecaying, all-pervading (rays), may ever abide.

3. Desirous (of wealth) I offer to thee, Agni, an oblation with butter and with fuel for thy speed and invigoration, praising thee with a holy prayer as much as I am able: (I propitiate thee) that thou mayst render this praise resplendent with infinite treasure.

4. Rise up, son of strength, with (thy) splendour when hymned, and bestow abundant food and wealth, Agni, upon the descendants of Viṣwámitra[1] celebrating thy praise; and grant them exemption from sickness and danger: Encourager of pious works (Agni), we repeatedly sprinkle thy substance (with milk and butter).

5. Liberal donor (of riches) bestow upon us the most precious of treasures, for therefore is it, Agni, that thou art kindled: thou hast arms promptly stretched forth, whose (radiant) forms (bestow) wealth on the dwelling of thy fortunate adorer.

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[1] *Viṣwámitreshu* on the *Viṣwámitras*, or the plural may be used honorifically in the sense of the singular.

SÚKTA VII. (XIX.)

The deity and metre as before; the *Ṛishi* is GÁTHIN, a son of VIṢWÁMITRA.

Varga XIX.

1. I have recourse in this sacrifice to AGNI, the invoker and praiser (of the gods), the intelligent, the all-knowing, the unbeguiled; may he, the adorable, sacrifice for us to the gods, (and) accept the precious (offerings) we make for food and riches.

2. Reverencing the gods, I place before thee, AGNI, the brilliant oblation-yielding, food-bestowing, butter-charged (offering); mayst thou (propitiated) by the presented wealth, sanctify (this) sacrifice by your circumambulation.

3. He who is protected, AGNI, by thee, becomes endowed with a most luminous mind: bestow upon him excellent progeny: may we ever be under the power of thee, who art the willing dispenser of riches: glorifying thee (may we be) the receptacles of wealth.

4. The ministring priests have concentered in thee, AGNI, who art divine, many hosts (of flames); do thou bring hither the gods, youngest (of the deities), that thou mayst worship to-day the divine effulgence.

5. Inasmuch as the attendant divine (priests) anoint thee as the invoker of the gods to offer worship in the sacrifice, therefore do thou assent to be our protector on this occasion, and grant abundant food to our descendants.

SÚKTA VIII. (XX.)

The *Viṣwadevas* are the deities of the first and last stanzas; AGNI the deity of the rest; the *Ṛishi* and metre as before.

Varga XX.

1. The bearer (of the oblation) invokes with praises at the break of day, AGNI, the dawn, the

AṢWINS, and *Dadhikrá*:[1] may the resplendent divinities, desirous of our sacrifice, hear in unison (the invocation).

2. AGNI, born of sacrifice, three are thy viands;[2] three thine abiding places;[3] three the tongues satisfying (the gods):[4] three verily are thy forms,[5] acceptable to the deities, and with them never heedless (of our wishes), be propitious to our praises.

3. Divine AGNI, knowing all that exists and distributor of food, many are the names of thee,[6] who art immortal, satisfier of all men, friend of the suppliant, the gods have deposited in thee whatever are the delusions of the deluding (Rákshasas).[7]

4. The divine AGNI is the guide of devout men, as the sun is the regulator of the seasons: may he, the observer of truth, the slayer of VṚITRA, the ancient, the omniscient, convey his adorer (safe) over all difficulties.

5. I invoke to this rite, *Dadhikrá*, AGNI, the divine USHAS, BṚIHASPATI, the divine SAVITṚI, the AṢWINS, MITRA and VARUṆA, BHAGA, the *Vasus*, the *Rudras*, and *Ádityas*.

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[1] This ordinarily means a horse: in this place, according to *Sáyaṇa*, it implies a certain divinity, *Kaṣchid-devah*.

[2] Butter, fuel, and the *Soma*.

[3] Three altars, or the three daily sacrifices, or the three worlds.

[4] The three fires, *Gárhapatya*, *Áhavaníya*, and *Dakshiṇa*.

[5] The three fires termed *Pávaka*, *Pavamána*, and *Ṣúchi*.

[6] *Bhúriṇi náma*, for *námáni*: the commentator explains the substantive by *tejánsi*, splendours.

[7] Therefore Agni is able to counteract their devices for disturbing sacrifices.

Súkta (IX.) XXI.

The deity is Agni; the *Ṛishi*, Gáthin; the metre of the first and fourth verses is *Trishṭubh;* of the second and third *Anushṭubh;* and of the fifth *Sato-bṛihatí.*

Varga XXI.

1. Convey our sacrifice, Játavedas, to the immortals, and do thou accept these oblations: Agni, invoker (of the gods), seated (on the altar) first partake of the drops[1] of the marrow and of the butter.

2. The drops of the marrow charged with butter fall, purifier, to thee, at thine own rite, for the food of the gods: therefore grant us excellent affluence.

3. The drops (of marrow) dripping with butter are offered, Agni, to thee who art wise: thou the most excellent Ṛishi art kindled: be the protector of the sacrifice.

4. Irrepressible and powerful Agni, the drops of marrow and of butter distil for thee; therefore do thou, who art praised by sages, come with great splendour, and be pleased, ever intelligent Agni, with our oblations.

5. We present to thee the densest marrow that has been extracted for thee from the interior (of the victim):[2] granter of dwellings, the drops fall for thee upon the skin: distribute them amongst the gods.

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[1] *Stokáh,* commonly meaning any small portion, is explained throughout by *vindavah,* drops: the hymn, according to *Sáyaṇa,* is proper to animal sacrifices, *paṣu-yágam.*

[2] *Ojishṭham te madhyato meda udbhṛitam;* the *medas* or *vapá* is described as the fatty matter that lubricates the abdomen like coagulated butter: it is evidently the same that is described in the Old Testament as "the fat that covereth the inwards, and all the fat that is upon the inwards." *Levit.* iv. 9, &c.

SÚKTA X. (XXII.)

Five fires[1] are the deities; the *Rishi* as before; the metre of the fourth stanza is *Anushṭubh*; of the rest *Trishṭubh*.

Varga XXII.

1. This is that AGNI in whom INDRA, desirous (of the oblation), placed the effused *Soma* for (his own) belly:[2] thou art praised by us, JÁTAVEDAS, enjoying the sacrificial food of many sorts like a rapid courser (enjoying many pleasures in battle).[3]

2. Adorable AGNI, thy radiance that is in the heaven, on the earth, in the plants, in the waters, and wherewith thou overspreadest the firmament,[4] that, is shining and resplendent, overlooking man (vast as) the, ocean.[5]

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[1] *Panchachitirúpá agnayo devatá*, each verse it is said being separately recited as the *Adhwaryu* constructs a pit or an altar, *ishṭaka*, for collecting *chayana* or *chiti*, a sacrificial fire: the hymn occurs in the same order in the *Yajush*, XII. 47, 51.

[2] *Dadhe jaṭhare, swodare dadhára;* but the verb is also applied to *yasmin*, the fire in which the *Soma* was placed.

[3] *Sahasriṇam vájam atyam na saptim sasaván*, enjoying a thousand-fold food like a quick-going horse: like a horse that enjoys various properties in battle, is *Sáyaṇa's* explanation, *sahasram nánárúpatám yuddhe yo bhajati sa sahasrí, tam aswamiva;* which does not much illustrate the comparison: *Mahídhara* gives the words an entirely different sense: *Sahasriṇam*, he attaches to *somam*, worthy or fit for a thousand libations, *somam sahasrárham; atyam* and *saptim* to *vájam*, food, exhilirating, *madakaram*, and satisfying, *triptikaram*: *na*, meaning 'now,' *samprati*.

[4] *Agni*, severally, as the sun, as sacrificial fire, as the fire that is illuminated by attrition from wood, as submarine fire and as wind.

[5] *Twesha sa bhánur arṇavo nṛichaksháh*, is explained by *Sáyaṇa*, *díptimán eva bhásamano nṛíṇám drashṭá samudravan mahán*, shining verily and resplendent the beholder of men great like the ocean: *Mahídhara* does not differ materially but explains *arṇavah* by *arṇánsi, udakáni yatra santi*, the place

3. Thou movest, AGNI, to the vapour in heaven;[1] thou congregatest the divinities who are the vital airs[2] (of the body); thou animatest the waters in the bright region above the sun,[3] as well as those that are in the firmament beneath.

4. May the benignant fires termed *puríshyas*,[4] together with the instruments[5] (that have dug the pits in which they are placed) combined, accept the sacrifice (and grant us) salutary and abundant food.

5. Grant, AGNI, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons

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where the waters are: after this verse the priest adds, *ídriso yaste bhánus, tam eveshṭakárúpam upadadhámi*, such being thy lustre, I place it in the form of the *Ishṭaka*.

[1] That is, in the form of smoke.

[2] *Deván úchishe dhishṇyá ye: Mahídhara* agrees with *Sáyaṇa* in explaining *dhishnyá* by *práná*, or the *devas* presiding over the vital airs, *pránábhimánino deváh: úchishe* the latter renders, *samavetán karoshi.*

[3] *Rochane parastát súryasya: Rochana* is said to be the loka or region where the fiery radiance burns, *Rochano námáyam loko yatra ágneyam jyotis tapati*, above the sun, *súryasyopa-rishṭád.*

[4] *Puríshyáso agnayah: Sáyaṇa* explains the term, *sikatá sammiśráh*, mixed with sand: *Mahídhara, paśubhyo hitáh*, good for animals: *Purísham* occurs in the *Nirukta* amongst the synonymes of water, and is elsewhere explained as that which pleases or which fills—NIR. II. 22.

[5] *Právaṇebhih sajoshasah*, the first, *Sáyaṇa* explains, *mṛithha-nanasádhanabhútair abhryádibhih; abhrya* and others, which are the implements for digging the earth: *Mahídhara* explains it by *manánsi*, minds, being pleased in mind, *manasá príti-yuktáh:* his interpretation, however, seems to rest on a fancied etymology, *pra-prakarsheṇa vananti-sambhajanti vishayán*, what especially apprehend objects of sense.

and grandsons, and may thy favour, AGNI, be productive of good unto us.[1]

SÚKTA XI. (XXIII.)

The deity is AGNI; the *Ṛishis* are DEVAṢRAVAS, and DEVAVÁTA, sons of *Bharata;* the metre is *Trishṭubh,* except in the third stanza, where it is *Sato-brihatí.*

1. Churned (by the friction of the sticks), duly placed in the sacrificial chamber, the young and sage leader of the rite, JÁTAVEDAS, the imperishable AGNI, (blazing) amidst consuming forests, grants us on this occasion ambrosial (food). Varga XXIII.

2. The two sons of BHARATA, DEVAṢRAVAS and DEVAVÁTA, have churned the very powerful and wealth-bestowing AGNI: look upon us, AGNI, with vast riches, and be the bringer of food (to us) every day.

3. The ten fingers have generated this ancient (AGNI): praise, DEVAṢRAVAS, this well-born, beloved (son) of his parents,[2] generated by DEVAVÁTA, AGNI, who is the servant of men.

4. I place thee in an excellent spot of earth[3] on an auspicious day of days: do thou, AGNI, shine on the frequented[4] (banks) of the *Drishadvatí*, *Ápayá*, and *Saraṣwatí*, rivers.

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[1] *Súkta* VII. v. 11.

[2] The two pieces of stick that have been rubbed together by *Devavráta.*

[3] *Prithivyá iláyáspade,* in the foot-mark of the earth in the form of a cow, according to *Sáyaṇa,* that is, on the northern altar.

[4] *Mánushí,* relating to man or to *Manu,* is said to imply *manushyasanchára vishaye tíre,* on a bank, a place frequented by men; the *Dṛishadvatí* and *Saraswatí* rivers are well known; the *Ápayá* has not occurred before.

5. Grant, AGNI, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.

SÚKTA XII. (XXIV.)

The deity is AGNI; the *Rishi* VISWÁMITRA; the metre of the first verse is *Anushṭubh*; of the rest, *Gáyatrí*.

Varga XXIV.

1. Repel, AGNI, (hostile) hosts; drive away (all) assailants: insuperable, foe-surpassing, give food to the institutor of this sacrifice.[1]

2. AGNI (who art) immortal and who art gratified by oblations, thou art kindled upon the altar: be pleased by this our sacrifice.

3. AGNI, son of strength, vigilant (in the exercise of)[2] thy energy, take thy seat when invoked on the sacred grass (strewn at) my (sacrifice).

4. AGNI, with all the divine fires, respect the praises of those who in (their) sacrifices are (thy especial) worshippers.

5. Grant, AGNI, ample wealth and progeny to the donor (of the oblation): make us prosperous, possessed of offspring.

SÚKTA XIII. (XXV.)

The deity is AGNI, as before, but INDRA is also included in the fourth verse: the *Rishi* is VISWÁMITRA; the metre *Viráj*.

Varga XXV.

1. AGNI, who art omniscient, and the discriminator (of acts), thou art the son of heaven or the son of

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[1] *Yajur-Veda*, IX. 37.

[2] *Dyumnena jágrive*, is explained *swatejasá sarvadá jágaraṇopeta*, always endowed with his vigilance by own lustre or energy, *loka rakshártham*, for the preservation of the world.

earth: do thou who art intelligent worship severally the gods on this occasion.

2. The wise AGNI bestows faculties (securing prosperity and descendants); adorning (the world with lustre) he gives (sacrificial food) to the immortals: AGNI, (to whom) many oblations (are offered), bring hither to us the gods.

3. AGNI, the unbewildered, the ruler (of the world), the radiant, associated with vigour and food, illumines the divine immortal parents of all things, heaven and earth.

4. AGNI, do thou and INDRA, gods disdaining not (our rite), come to the sacrifice in the dwelling of the offerer of the libation to drink the *Soma* juice.

5. AGNI, son of strength, JÁTAVEDAS the eternal, traversing the inhabited regions with thy protection, thou art kindled in the dwelling of the waters.[1]

SÚKTA XIV. (XXVI.)

The deity of the first triplet is VAIṢWÁNARA; of the second, AGNI, with the *Maruts*; of the two next stanzas, AGNI or *Parabrahma*; of the ninth, VIṢWÁMITRA himself, who is the *Ṛishi* of all the stanzas except the seventh, which is supposed to be uttered by *Brahma*, or *Agni* identified with divine spirit; the metre of the two first triplets is *Jagatí*, of the rest *Trishṭubh*.

1. We of the race of *Kuṣika* offering oblations, desirous of wealth, having contemplated him in our minds, invoke with praises the divine VAIṢWÁNARA, the observer of truth,[2] the cognizant of heaven, the

Varga XXVI.

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[1] That is as lightning in the firmament.

[2] *Anushatya*, from *anu* and *satya*: in this and similar compounds which are of frequent recurrence, the notion, at least according to the Scholiast, is not that of observing truth in the

bountiful, the charioteer, the frequenter (of sacrifices).

2. We invoke thee for our own protection and for the devotions of mankind, the radiant AGNI, VAIṢWÁNARA, the illuminator of the firmament, the adorable lord of sacred rites,[1] the wise, the hearer (of supplications), the guest (of man), the quick-moving.

3. VAIṢWÁNARA is kindled in every age by the *Kuṣikas* as a neighing foal (is nourished) by its mother: may that AGNI, vigilant amongst the immortals, give us wealth with excellent offspring and good horses.

4. May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain): the *Maruts* irresistible, all-knowing, agitate the copious-shedding clouds.

5. The fire-beautified, all-agitating *Maruts:* we seek their fierce radiance for protection: they, the sons of RUDRA, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

6. We solicit the might of the *Maruts*, the irradiation of AGNI with solemn prayers in every assembly and company (of worshippers); those *Maruts* who have party-coloured steeds, who are dispensers of unfailing wealth, firm (of purpose), and frequenters of sacrifices.

7. I, AGNI, am by birth endowed with knowledge

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abstract, but of keeping faith with the sacrificer, by giving him the desired recompence to which he is justly entitled.

[1] BṚIHASPATI, explained here *Bṛihato yajnasya patim,* the lord of the great sacrifice; *tatpálakatayá swáminam,* lord through protecting it.

of all that exists :[1] clarified butter is my eye: ambrosia is my mouth: I am the living breath of threefold nature, the measure of the firmament, eternal warmth: I am also the oblation.[2]

8. AGNI, thoroughly comprehending the light that is to be understood by the heart, has purified himself (by the three) purifying (forms); he has made himself most excellent treasure by (these) self-manifesta-

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[1] *Agni asmi janmaná játavedá*; or it may mean, I, *Agni*, am by birth *Játavedas*.

[2] This is a somewhat mystical description of the universality of AGNI in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air, and the sun, presiding over earth, mid heaven, and heaven: the eye of *Agni* is the light of all, which light is fed by oblations of butter: ambrosia is the reward of pious acts or enjoyment of heaven and the like, which is procurable through oblations to fire, as if through his mouth or countenance, *amṛitam me ásan: arkastridhátuh*; *arka* is explained *jagatsrashṭá práṇah*, world-creating vital air, which, becoming threefold, is *Váyu*, in the firmament, *Agni*, on earth, and *Áditya* as the source of eternal warmth and life. *Sáyaṇa* furnishes another and more simple illustration of some of the phraseology, or, as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛita* he explains also by *prabhá*, light, light is in my countenance: *tridhátu* he refers to the three vital airs termed *prána*, *apána*, and *vyána*: the identity with the air and the sun is similarly explained: the verse occurs in the *Yajush* XVIII. 66, where *Mahídhara* interprets it differently: according to him, it is the *yajamána* who identifies himself with *Agni*, saying, I am by birth, *Agni*, or of the form of *Agni*, *Agni-rúpa*, the lord of all that is born, the sacrifice (*arka*), the three vedas, the measure of the water, the eternal sun: *ghee* is the eye; that is, I behold the offerer of ghee on the fire; I convert the oblation that is put into my mouth into ambrosia: thus there is no duality between *Agni* and the individual, *evamátmanyagnyadwaitam*.

tions, and has thence contemplated heaven and earth.[1]

9. Heaven and earth be kind to that sage[2] who is as it were a many-channelled and inexhaustible stream (of knowledge); the parent (of his disciples), the collater of holy texts, rejoicing on the lap of his parents, whose words are truth.

SÚKTA XV. (XXVII.)

The deity is AGNI, or of the first verse, ṚITU, or the personified season; VIṢWÁMITRA, is the *Ṛishi*; the metre is *Gáyátrí*.

Varga XXVIII.

1. The months, the half months, (the gods) who are the receivers of oblations, with the butter-yielding kine, preside over your rite:[3] the sacrificer, desirous of prosperity, worships the gods.

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[1] Having by self-contemplation recognised his identity with the three manifestations, *Agni*, *Váyu*, and *Áditya*, he comes to know his identity with the universe, as by the text, *átmani vignáte sarvam idam vignátam bhavati*, the self being known, all this (universe) is known.

[2] That is, *Viṣwámitra* himself: in consequence of his discovery that *Vaiswánara* is *Para-brahma* the supreme spirit: as it would be scarcely decorous to say so much in his own commendation this stanza may be ascribed to Brahma.

[3] *Pra vo vájá abhidyavo havishmanto ghṛitáchyá*: the scholiast explains *vájá* by *másáh*, months, and *abhidyavah* by *arddhamásáh*, half months: *havishmanta*, literally, having the *havis* or oblation of butter, he considers an epithet of *deváh*, gods, upon the authority of the *Taittiríya*; but they also explain it by *paṣavah*, animals yielding milk, of which the *havis* is made, in which the *Vájasaneyis* concur: *Ghṛitáchi* he renders *Gau*, but the *Vájasaneya* is quoted for its meaning, *Sruk*, a ladle: there is no verb, but *pra* is regarded as implying *prabhavantí*, all these preside over your sacrificing: the explanation of *Sáyaṇa* is that of the *Taittiríya Bráhmaṇa*, but the line is obscure, the words in the senses given are unusual, and the whole is elliptical.

2. I worship with praise the wise Agni, the accomplisher of sacrifice, the possessor of happiness, the repository of wealth.

3. May we offering oblations effect the detention of thee who art divine (until the completion of the rite), and may we (thereby) overcome all animosities.[1]

4. We solicit that Agni, who is being kindled at the sacrifice, the purifier, the adorable, whose hair is flame.

5. Agni, the bright-shining, the immortal, the cleanser with clarified butter, the fitly-invoked, the bearer of the oblation in the sacrifice.

Varga XXIX.

6. The exorcisers[2] (of the demons), lifting up their ladles, and offering sacrifice, have called upon Agni by this ceremony for their protection.

7 The offerer of the oblation, the divine, immortal, Agni, comes first (at the ceremony) directing solemnities by his experience.[3]

8. The mighty Agni is placed (foremost by the gods) in battle; he is brought forward reverently at holy rites; for he is the sage fulfiller of the sacrifice.

9. He who has been made by the sacred rite, the choice (of the worshipper), who comprehends (within himself) the germ of all creatures, and whom the daughter of Daksha (receives) as the parent of the world).[4]

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[1] *Dweshánsi*, hatreds: *Sáyaṇa* proposes *pápáni*, sins.

[2] *Sabádhah*, repelling the disturbers of sacred rites by repeating the *mantra* or charm for their destruction, is *Sayaṇa's* explanation, *rakshoghnamantrochcháraṇena tadvishayabádháh.*

[3] *Máyayá*, usually illusion or guile: it is here explained *harmavishayajnánam*, knowledge of the objects of acred rites.

[4] *Dakshasya pitaram taná* is explained by *Sáyaṇa* as

10. AGNI, strength-engendered, IḶÁ[1] (the daughter) of DAKSHA has sustained thee, the desirable, the resplendent, and longing (for the oblation).

Varga XXX.

11. The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite, AGNI, the regulator (of all), the sender of the rain.

12. I adore at this sacrifice AGNI the grandson of (sacrificial) food,[2] shining above in the firmament, the creation of the wise.[3]

13. AGNI, who is to be worshipped with praise and with prostration, the dispeller of darkness, the beautiful, the showerer (of benefits) is kindled.

14. The offerers of oblations glorify that AGNI who is the showerer (of benefits) and is the bearer of the offerings to the gods as a horse (bears his rider to his home).

15. Showerer (of benefits) we profusely offering

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dahshasya prajápater tanayá, the daughter of the *Prajápati Daksha;* that is, the earth, here identified with the altar, *vedírúpá :* she sustains, *dhárayati,* understood, him, *Agni,* the protector or father of the world, *sarvasya jagatah pálakam dhárayati:* this and the two preceding stanzas occur in the *Sáman* II. 827, 829.

[1] As before, earth or the altar.

[2] *Úrjjo napátam,* or the son of the oblation, as blazing when fed by butter and the like; or the descent may be differently accounted for, from the oblation proceeds *Áditya,* and from *Áditya, Agni.*

[3] *Kavikratum,* of whom, *kavayah* the wise, that is the *adhwaryu,* and the rest, are the makers, *karttárah,* by their rubbing the sticks to evolve flame.

(oblations) kindle thee, mighty and resplendent AGNI, who art the sender of showers.[1]

SÚKTA XVI. (XXVIII.)

The deity and *Ṛishi* are as before; the metre of the third stanza is *Ushṇih*; of the fourth *Trishṭubh*; of the fifth *Jagati;* of the rest *Gayatrí.*

Varga XXXI.

1. AGNI, by whom all is known, who rewardest pious acts with wealth, accept our cakes offered with butter at the morning worship.

2. The cakes and butter are dressed, AGNI, and verily prepared for thee: accept them youngest (of the gods).

3. Eat, AGNI, the cakes and butter offered as the day disappears: thou, son of strength, art stationed (by us) at the sacrifice.

4. Wise JÁTAVEDAS accept the cakes and butter offered in this sacrifice at the mid-day rite; prudent (worshippers), withhold not at solemn ceremonies the portion of thee who art mighty.

5. Be pleased, AGNI, son of strength, with the cakes and butter offered at the third (daily sacrifice), and do thou (propitiated) by praise convey the precious imperishable and awakening (oblation)[2] to the immortal gods.

6. AGNI who art JÁTAVEDAS and art thriving upon

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[1] The scholiast cites *Manu* III. 76, for this property of *Agni:* "the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain food; from thence mankind."

[2] *Jágrivim:* according to the scholiast the *Soma* juice offered at dawn is termed *Jágrivi,* the sleep-dispelling, *swapnanivárakah,* but here we are at the third or evening worship.

oblations, accept the cakes and butter as the day disappears.

SÚKTA XVII. (XXIX).

The deity is AGNI, except in the fifth verse, where the officiating priest is supposed to take his place; the *Ṛishi* is *Viswámitra*: the metre of the first, fourth, tenth, and twelfth stanzas, is *Anushṭubh;* of the eighth, eleventh, fourteenth, and fifteenth, *Jagatí*, and of the rest *Trishṭubh.*

Varga XXXII.

1. This, the apparatus of attrition is ready;[1] the generation (of the flame) is ready; take up this (stick) the protectress of mankind, and let us churn the fire as has been done of old.

2. JÁTAVEDAS has been deposited in the two sticks as the embryo is deposited in pregnant women: AGNI is to be adored day by day by vigilant men laden with oblations.

3. Let the intelligent priest place the lower of the sticks with the face upwards, the upper (with the surface) downwards, so that quickly impregnated it may generate the showerer (of benefits) AGNI: then the bright blazing son of ILÁ[2] whose light dissipates the darkness is born of the wood of attrition.

4. AGNI who art JÁTAVEDAS, we place thee upon the earth in the centre, in the place of ILÁ,[3] for the purpose of receiving the oblation.

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[1] *Astídam adhimanthanam asti prajananam kṛitam: Adhimanthana* is the stick, the string, and the like placed upon the two pieces of wood to assist in their attrition: *Prajananam* may have its general sense of begetting, or it denotes a tuft of dry grass used to catch and communicate the flame. *Sáma-Veda*, I. 79.

[2] The fire of the Altar.

[3] *Iláyaspade nábhá prithivyáh adhi;* that is, in the middle of the northern altar: this and the preceding occur in the *Yajush*, XXXIV. 14, 15: the passage is also quoted in the *Aitareya Bráhmaṇa*, *Panch.* I. *Adhy.* 5, and similarly explained in the commentary.

5. Conductors of the rite, produce by attrition the far-seeing, single-minded, intelligent, immortal, radiant-limbed AGNI: generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

Varga XXXIII.

6. When they rub (the sticks) with their arms the radiant AGNI bursts forth from the wood like a fleet courser, and like the many-coloured car of the *Aświns* unresisted in its course, AGNI spreads wide around consuming stones and trees.

7. As soon as born AGNI, shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts; (and it is he) whom the gods have held as the bearer of oblations at sacrifices, adorable and all knowing.

8. Offerer of oblations sit down in thine own sphere,[1] for thou art cognizant (of holy acts), and station the institutor of the ceremony in the chief place of the sacred rite:[2] cherisher of the gods, worship the gods, AGNI, and bestow abundant food on the founder of the sacrifice.

9. Produce, friends, smoke,[3] the showerer (of benefits); indefatigable persist in the contest with (AGNI):

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[1] *Sáyaṇa* explains *swe loke* by *uttaravedyáh nábhau* on the centre of the north altar: *Mahídhara, Yajur-Veda,* XI. 35. says, *krishṇájine* on the hide of the black antelope.

[2] *Sádayá yajnam sukṛitasya yonau; yajna,* according to *Sáyaṇa,* is put for the *yajamána, yajnasya kartáram,* who is to be stationed *uttamaloké,* in the best place, or that which enjoys the fruit of the holy rite, *sukṛitajanyopabhogasya sthâne: Mahídhara* says, *sukrita yonih* means the *kṛishṇájina,* the black antelope-hide.

[3] *Krinota dhúmam,* produce fire, by metonymy.

the heroic AGNI is able to encounter hosts, and by him the gods overcome their foes.

10. This in every season, AGNI, is thy place,[1] whence, as soon as generated, thou hast ever shone: knowing that to be so, AGNI, there abide, and thrive by our praises.

Varga XXXIV.

11. When (existing) as an embryo (in the wood), AGNI is called *Tanúnapát*;[2] when he is generated (he is called) the Asura-destroying *Narásansa*; when he has displayed (his energy) in the material firmament, *Mátariswan*;[3] and the creation of the wind is in his rapid motion.

12. AGNI, who art pronounced by reverential attrition, and deposited with reverential care, and who art far-seeing, render our rites (exempt from defects), and worship the gods (on behalf) of the devout worshipper.

13. Mortals have begotten the immortals, the undecaying (AGNI), the devourer of oblations, the conveyance (by which they cross over sin), the ten sister fingers intertwined proclaim him born as if it was a male (infant).[4]

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[1] *Sáyaṇa* says this alludes to the *Araṇi*, the stick of *velasa* or *aswattha*, or other trees: *Mahídhara, Yajur-Veda*, III. 14, explains it the *Gárhapatya*, or household fire: he renders the concluding phrase also differently, give us increase of riches.

[2] He who does not consume the persons of the worshippers *yashtṛínám tanuh, ṣaríráṇi na pátayati, na dahati*, or it may have the meaning previously given, the grandson of the waters.

[3] Who breathes, *swasiti*, in the maternal atmosphere, *mátari*.

[4] When the priests and assistants behold the flame break forth they clap their hands and make sounds of rejoicing, like the parents of a new-born son.

14. AGNI, who has seven ministering priests, shines eternally: when he has blazed upon the bosom and lap of his mother (earth), he is vociferous (with delight): day by day he never slumbers after he is born from the interior of the (spark) emitting wood.

15. The *Kuṣikas*, the first-born of Brahmá, armed against enemies like the energies of the *Maruts*, comprehend the universe: they have uttered the prayer accompanied by the oblation: they have one by one lighted AGNI in this dwelling.

16. AGNI, offerer of oblations, cognizant of rites, inasmuch as we have recourse to thee to-day in this progressing sacrifice, therefore do thou steadily convey (the offering to the gods), or tranquilly be at rest, and knowing (the purport of our acts), and wise (in all respects), approach (and accept) the *Soma* libation.

ADHYÁYA II.

ANUVÁKA III.

SÚKTA I. (XXX.)

The detiy is INDRA; the *Ṛishi* VIṢWÁMITRA; the metre *Trishṭubh*

Varga I.

1. The bearers of the libations desire thee; thy friends pour forth the *Soma* juice; they offer copious oblations: (supported by thee) they endure patiently the calumny of men, for who is so renowned as thou art.

2. Master of tawny steeds, the remotest regions are not remote for thee: then come quickly with thy horses: to thee, the steady showerer (of benefits),

these sacrifices are presented; the stones (for bruising the *Soma*) are ready, as the fire is being kindled.

3. Showerer (of benefits, who art) INDRA, the wearer of the helmet,[1] the professor of opulence, the conveyer (of men beyond evil),[2] the leader of the numerous troop (of the *Maruts*), the achiever of many great deeds, the devastator of hostile (regions), the terror of thy foes, where are those heroic deeds (which thou hast performed) against the mortal (*Asuras*) when opposed (by them in battle).

4. Thou alone casting down the firmly-footed (*Asuras*) proceedest, destroying the *Vṛitras*, and obedient to thy command the heaven and earth and the mountains stood as if immoveable.

5. Thou alone, when invoked by many, and the slayer of VṚITRA by thy prowess, didst say firmly (to the gods), fear not! INDRA, endowed with opulence, vast is thy grasp, wherewith thou hast seized these unbounded regions, heaven and earth.

Varga II.

6. Let (thy car), INDRA, drawn by thy horses (rush) downwards (upon the *Asuras*); let thy destroying thunder-bolt fall upon thine enemies; slay those that assail in front or in rear, or that fly (from the combat): make the universe (the abode of) truth; (let such power) be concentred in thee.

7. The man to whom thou grantest, lord of power, (thy good will), enjoys unprecedented domestic (pro-

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[1] *Suṣipra,* in more than one previous passage, has been explained, having a handsome nose or chin, for which *Sáyaṇa* here also quotes the *Nirukta,* VI. 17, but he proposes a new meaning, *ṣirastráṇam* a guard of the head, a helmet.

[2] *Tarutra* may also be rendered, he by whom the gods surpass or defeat the *Asuras.*

sperity): INDRA, who art invoked by many, thy auspicious favour, which is obtained by oblations,[1] is the giver of unbounded wealth.

8. INDRA, who art invoked by many, grind to dust the reviling malevolent VṚITRA opposing thee, dwelling with the mother of the *Dánavas*, and increasing in might, until, having deprived him of hand and foot, thou hast destroyed him by thy strength.[2]

9. Thou hast fixed tranquil in its position the vast unbounded and wandering earth: the showerer (of benefits) has upheld the heaven and the firmament: let the waters engendered by thee here descend.

10. The heavy cloud,[3] the receptacle of the water, dreading (thee) its destroyer, opened out before (thou hadst cast thy bolt); then INDRA made easily-tra-

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[1] *Sumatírghritáchí:* the application of the epithet is not very obvious, that which goes to or obtains clarified butter, *havir anchati, prápnoti,* but it is not applicable to any thing else in the hemistich.

[2] *Sahadánum kshiyantam sampiṇak kuṇárum:* this is the usual allegory of the destruction of the cloud, but several of the terms admit of different renderings: *Sahadánu,* with those proceeding from *Danu,* as in a former passage, vol. ii. p. 87; or it may mean, united with the *Dánavas,* or, according to *Mahídhara, Yajur-Veda,* XVIII. 69, it may be simply *sahau* from *sahas,* strength: *kshiyantam,* according to *Sáyaṇa, is bádhamánam,* rain-opposing: *Mahídhara* explains it *nikaṭavarttamánam,* being near to: *Kuṇáru* may be a proper name, that of an *Asura,* a noisy one, *kvaṇanaṣílam,* or evil-speaking, *durvachavadanam,* or, according to *Yaska, paríkvanana,* loud-sounding: *Sáyaṇa* also gives us another interpretation; crush the increasing cloud shedding water, *sahadánum udakadánopetam;* abiding in the sky, *kshiyantam, ákáse nivasantam;* and thundering, *kuṇárum, garjantam.*

[3] *Alátriṇo balah,* the first is explained, a cloud, and the

versed paths for the waters to issue, and desirable and loud sounding they proceeded to the (waters of the earth)[1] invoked of many.

Varga III.

11. INDRA alone has filled the two, both earth and heaven mutually combined, and abounding with wealth: do thou, hero, mounted in thy car, come with thy harnessed horses from the firmament, impatient to be near us.

12. SÚRYA harms not the quarters (of the horizon),[2] set open daily (for his journey), the progeny of HARYAṢWA:[3] when he has traversed the roads (he is to travel), then he lets loose his horses, for such is his office.

13. All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced; and when the morning has come, they recognise the many great and glorious acts of INDRA.

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for INDRA has placed in the cow all this collected sweetness for food.

15. INDRA be firm, for there are obstructors of (thy) path: secure to the worshipper and his friends

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second, that which by its abundance of water is able to do mischief: the verse is similarly explained by *Yáska, Nir,* VI. 2, but the construction and phraseology both make it somewhat obscure.

[1] *Právan puruhútam, vanirdhamantíh* is explained *vananíyáh ṣabdayamánas-tá ápah puruhútam bahubhiráhútam párthivam udakam abhyágachchan,* as in the text.

[2] *Diṣah súryo na mináti na hinsati,* he does not injure.

[3] *Indra,* or he with the tawny horses.

(the means of completing) the sacrifice: mortal[1] enemies bearing bows, armed with mischievous weapons, and coming with evil intent, must be destroyed (by thee).

16. The sound (of thy bolt) has been heard by the approaching foes: hurl upon them the consuming thunderbolt, cut them up by the root, oppose, MAGHAVAN, overcome, slay the *Rákshasas*, complete (the sacrifice).

Varga IV.

17. Pluck up the *Rákshasas*, INDRA, by the root; cut asunder the middle, blight the summit: to whatever remote (regions) thou hast driven the sinner, cast upon the enemy of the *Veda*[2] thy consuming weapon.

18. Regulator (of the world provide us) with horses for our welfare, and when thou art seated near to us may we become mighty, enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

19. Bring to us, INDRA, splendid affluence: we rely on the bounty of thee who art fond of giving: our desire is as insatiable as the fire of the ocean: appease it, lord of infinite riches.

20. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us re-

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[1] *Martyásah: Sáyaṇa* explains it here, *Márayitárah*, killers, murderers.

[2] *Brahma dwishe: Sáyaṇa* renders it *bráhmaṇadweshakáriṇe*, or him who entertains hatred against the *bráhman*; but *brahma* may mean the prayer of the Vedas, or the Vedas, which is here the more likely meaning, or at least the religion or ritual of the followers of the Veda.

nowned: the wise *Kuşikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

21. INDRA, lord of cattle, (divide the clouds and send us) rain, whence nutritious food may come to us: showerer (of benefits), thou art spread through the sky, and powerful through truth: MAGHAVÁN consider thyself as our protector.

22. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA II. (XXXI.)

The deity and *Rishi* are the same, or the latter may be another *Viswámitra* the son of *Ishíratha*, of the family of *Kuşika*; the metre is *Trishṭubh*.

Varga V.

1. The sonless father,[1] regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (his son-in-law) with valuable gifts: the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

2. (A son) born of the body,[2] does not transfer (paternal) wealth to a sister: he has made (her) the

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[1] *Şásadvahnih:* the latter is said to be the father of a daughter only, not of a son, because he conveys away (*vahati, prápayati*) his property through his married daughter into another family: *şásad, şásti,* he stipulates, that his daughter's son, his grandson, *duhitur naptyam,* shall be his son, a mode of affiliation recognised by law; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.

[2] *Tánwah,* same as *tanújah; na jámaye rikttham aráik,* if there be a son the inheritance does not go to the sister, *jámaye, bhaginyai.*

receptacle of the embryo of the husband:[1] if the parents procreate children (of either sex),[2] one is the performer of holy acts, the other is to be enriched (with gifts).[3]

3. For the worship of the resplendent (INDRA), AGNI, glowing with flame, has begotten mighty sons: great was the germ, and great was their birth, and great was their efficacy, for the worship of HARYAṢWA.

4. The victorious (*Maruts*) associated (with INDRA when contending with VṚITRA) perceived a great light issuing from the darkness. The dawns recognising him (as the sun) arose, and INDRA was the sole sovereign of the rays (of light).

5. The seven intelligent sages (the *Angirasas*) having ascertained that (the cows) were concealed in the strong (cavern), propitiated (INDRA) by mental devotion: they recovered them all by the path of sacrifice; for INDRA, knowing (their pious acts), and offering them homage, entered (the cave).

6. When *Saramá* discovered the broken (entrance) of the mountain, then INDRA made great and ample

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[1] And by so doing he makes her *sanskritá*,—he secures for her one of the essential purificatory rites.

[2] *Yadi mátaro janayanti vahnim:* here *vahni* is explained offspring, or rather, male offspring, a son, whilst *avahni* is said to mean a daughter; but it may imply both, as having been *borne* by the wife, and the context requires this meaning; for the one, the son, as the performer of obsequial and other rites, is the heir, whilst the other is *ṛindhan, ṛiddhyamáná,* to be increased or made wealthy, with dresses, ornaments, and the like.

[3] These two verses, if rightly interpreted, are wholly unconnected with the subject of the *Súkta,* and come in without any apparent object: they are very obscure, and are only made

(provision) for her young, as previously (promised): then the sure-footed (animal), first recognising their lowing, proceeded, and came to the presence of the imperishable kine.[1]

7. The most sage (INDRA), desirous of the friendship of the (*Angirasas*), went to the cave, and the mountain yielded its contents to the valiant (deity), aided by the youthful *Maruts*, equally wishing (to conciliate the sages): the destroyer (of the *Asuras*) recovered (the cattle), and immediately ANGIRAS became his worshipper.

8. May he who is the type of all that is excellent, the anticipator (of his foes), he who knows all that is born, who destroys ṢUSHṆA, the far-seeing,[2] the restorer of cattle, may he, a friend coming from heaven, honouring us as his friends, be free from all reproach.[3]

9. The *Angirasas*, with minds intent on their cattle, sat down (to worship INDRA) with hymns, fol-

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somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to *Sáyaṇa*, his explanations being based on those of *Yáska*. *Nir.*, III. 4—6.

[1] See vol. i. p. 16: the verse occurs also *Yajur-Veda*, XXXIII. 59, where the commentator gives, besides the usual legendary illustration, a different and more mystical interpretation, explaining *saramá* by *vách*, speech, that in which the gods *saharamante*, delight together: the other phrases are explained not very distinctly, to the same purport.

[2] *Padavíh, kavitama*, most wise or far-seeing as to the past, from *pada*, an object, and *víh*, who knows.

[3] *Munchanniravadyát*, always, *nitaram*, be free, *munchatu*—from such a fault as that of the nature of the death of *Vṛitra*: *Vṛitrabadha rúpád-doshát*; but this is a *Pauraṇik* notion, *Vṛitra*, according to the *Puránas*, being a Brahman, and by killing him *Indra* was guilty of the heinous sin of *Brahmahatyá*.

lowing the road to immortality: great was this their perseverance, by which they sought for months to accomplish (their ends).

10. Contemplating their own (cattle) giving milk to their former progeny (the *Angirasas*) were delighted; their shouts spread through heaven and earth; they replaced the recovered kine in their places, and stationed guards over the cows.

11. INDRA, the slayer of VṚITRA, let loose the milch kine, assisted by the *Maruts*, born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of libation, milked for him sweet (sacrificial) food.

12. They (the *Angirasas*) performing pious acts made for their protector a spacious and splendid abode which they celebrated: seated (at the sacrifice) and supporting with the pillar (of the firmament) the parents (of all things heaven and earth), they established the rapid INDRA on high (in heaven).

13. Inasmuch as our devout praise has appointed a thriving ruler for the regulation of heaven and earth, to whom faultless and appropriate commendations (are due), therefore are all the energies of INDRA spontaneously exerted.

14. I wish, INDRA, for thy friendship, and (the exercise of) thy powers: many horses come to the slayer of VṚITRA: we offer to thee, sage, great praise and oblations: consider thyself, MAGHAVÁN as our protector.[1]

15. Wide fields, vast treasure, (spacious) pastures,

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[1] *Sama-Veda*, I. v. 21.

has the much-knowing (INDRA) bestowed upon his friends: the radiant INDRA with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth, and fire.

Varga VIII. 16. This lowly-minded INDRA has created the wide-spread, commingled, all-delighting waters; and they, purifying the sweet (libations) with the sage purifiers,[1] and being benevolent (to all), proceed with (the revolutions) of days and nights.[2]

17. The two adorable (alternations of) day and night,[3] upholding (all things) by the might of the sun,[4] successively revolve: thy sincere and acceptable friends (the *Maruts*) are ready to encounter (thy foes) and maintain thy greatness.

18. Slayer of VṚITRA, do thou, who art long lived, the showerer (of benefits), the giver of food, be the lord of our true praises, repairing (to the sacrifice), come to us great, with great, friendly, and auspicious protections.

19. Worshipping him with reverence, like an *Angiras*, I make the ancient (INDRA) renovate to accept

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[1] *Karibhih pavitraih:* according to the commentator, the sages, who are as it were the filters or purifiers of the *Soma* libation are the divinities, *Agni*, *Váyu*, and *Súrya*.

[2] *Dyubhir-hinvantyaktubhih*, they go with days and nights: according to the scholiast, they regulate by day and night the respective functions of all the world: *rátridivam sarvam jagat swa swa vyápárapravaṇam kurvanti*, they make the whole world diligent in its respective functions by night and day.

[3] The text has *Ubhe krishṇe*, both the blacks, meaning, the scholiast affirms, *ahorátre*, day and night.

[4] *Súryasya mahaná;* the commentator identifies *Súrya* with *Indra*, the impeller, *preraka*, of the world.

the oblation: destroy the many impious oppressors (of thy worshippers), and bestow upon us, MAGHAVÁN, thine own (wealth) for our acceptance.

20. Thy purifying waters have been spread abroad: fill their beds for our welfare: riding on thy car, defend us from the malevolent, and make us quickly the conquerors of cattle.

21. INDRA, the slayer of VṚITRA, the lord of herds, has discovered the cattle, and by his radiant effulgence driven away the black (*Asuras*), and indicating with veracity (to the *Angirasas*) the honest (kine), he shut the gate upon all their own cattle.[1]

22. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.[2]

SÚKTA III. (XXXII.)

The deity, *Ṛishi*, and metre the same.

Varga IX

1. INDRA, lord of the *Soma*, drink this *Soma* juice which is grateful to thee at noon-day sacrifice; MAGHAVÁN, partaker of the spiritless *Soma*,[3] unyoke thy horses, and, filling their jaws (with fodder), exhilarate them at this ceremony.

2. INDRA, drink the *Soma* juice mixed with milk,

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[1] *Duraścha viśwá avriṇod apa swáh*; that is, according to *Sáyaṇa*, having placed the cattle in the cow-pens, he covered or closed the doors: *vraje gáh sthápayitwá táni dwárányáchchhádítaván.*

[2] Many of the verses in this hymn are of more than usual obscurity.

[3] *Ṛijíshin*, possessing *rijísham, gatasáram Somam*, *Soma* having lost its strength.

with butter-milk, or fresh:[1] we offer it for thy exhilaration, associated with the devout[2] company of the *Maruts* and the *Rudras*: drink it till thou art satisfied.

3. These are the *Maruts*, INDRA, who, worshipping thy prowess, augment thy withering force (by their aid): attended by the *Rudras*, drink, wielder of the thunderbolt, and handsome-chinned, at the noon-day sacrifice.

4. Those were the *Maruts* who were the strength of INDRA, and gently encouraged him; animated by whom he pierced the vital part of VṚITRA, fancying himself invulnerable.

5. Phased with the sacrifice, as if it was that of MANU, drink, INDRA, the *Soma* juice, for the sake of perpetual vigour: come, lord of the tawny steeds, with the adorable *Maruts*, and with the traversers (of the air): send down the waters (of the firmament) to (blend with) the waters of the earth.[3]

Varga X.

6. Inasmuch as thou hast slain with active strife the slumbering, darkling, water-investing VṚITRA, thou hast let forth the bright waters like horses (rushing) into battle.

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[1] *Gaváṣiram, manthinam, ṣukram:* the first has occurred before; the second is explained, *manthasanyuktam,* mixed with butter-milk; and the last, *abhinavam,* new or fresh; or they may mean *ṣukrámanthigrahe varttamánam,* being in the vessel of acid butter-milk.

[2] *Brahmakritá, Indrastotram kurvánena,* making the praise of *Indra.*

[3] *Apo arṇá sisarshi; antaríkshasthitányudakáni párthivá-nyudakáni prápaya,* cause the waters staying in mid-air to reach, or become those of, earth: the notion has occured before.

7. Therefore we sacrifice with reverence to the vast and mighty INDRA, who is adorable, undecaying, young; whose magnitude the unbounded heaven and earth have not measured, nor can measure.

8. All the gods cannot detract from the many glorious exploits, and pious works of INDRA: he who has upheld earth, and heaven, and the firmament, and who, the performer of great deeds, has engendered the sun and the dawn.

9. Doer of no wrong, such was thy true greatness, that as soon as born, thou hast quaffed the *Soma* juice: neither the heavens, nor days, nor months, nor years, resist the force of thee who art mighty.

10. As soon as born in the highest heaven, thou hast quaffed, INDRA, the *Soma* juice for thy exhilaration; and when thou hadst pervaded the heaven and earth, thou becamest the primary artificer (of creation).

Varga XI.

11. INDRA, from whom many are born; thou who art vigorous hast slain AHI, enveloping the slumbering water, and confiding in his prowess: yet the heaven apprehended not thy greatness as thou remainedst concealing the earth by one of (thy) flames.[1]

12. This our sacrifice, INDRA, is thy augmentation, for the rite in which the *Soma* is effused is acceptable to thee: do thou who art deserving of worship protect the worshipper by (the efficacy of) the worship, and may this sacrifice strengthen thy thunderbolt for the slaying of AHI.

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[1] *Anyayá sphigyá kshám avasthá,* is explained, *ekatarayá katyá bhúmim avachchhádya tishṭhasi*: the meaning is not very clear.

13. The worshipper, by his conservatory sacrifice, has made INDRA present: may I bring him to my presence to obtain new wealth, him who has been exalted by praises, whether ancient, mediæval, or recent.

14. When the thought of glorifying INDRA entered my mind, then I gave birth (to his praises): may I laud him before encountering distant (evil) days, whereby he may guide us beyond sin; for those on both sides of us invoke him, as (those on either bank of a river hail) a passenger in a boat.

15. The vase is filled for him (with *Soma*); welcome INDRA: I pour it out for thee to drink, as a water-carrier (pours water) from his bag: may the grateful *Soma* juice flow in reverence round INDRA for his exhilaration.

16. Invoked of many, the deep ocean arrests thee not, nor do the accompanying mountains (stay thee); and therefore, summoned by thy friends, thou hast repressed the strong flame abiding in the abyss.[1]

17. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA IV. (XXXIII.)

As this hymn consists of a dialogue between *Viswámitra* and the rivers *Vipáṣ* and *Ṣutudrí*,[2] they are considered to be

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[1] *Dṛiḍham chid arujo gavyam úrvam*, is interpreted by *Sáyaṇa*, *prabalam api avaṭe varttamánam úrvánalam samyagabhánkshíh*, thou hast entirely broken the strong (*úrva*) fire abiding in the deep.

[2] According to the legend cited by *Sáyaṇa*, given also by

respectively the *Rishis* of the verses ascribed to either; the divinity is INDRA; the metre is *Trishṭubh*, except in the last verse, in which it is *Anushṭubh*.

Varga XII.

1. Rushing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins contending (with each other in speed), like two fair mother cows (hastening) to caress (their calves), the *Vipáṣ* and *Sutudrí*,[1] flow rapidly with (united) waters.

2. Impelled by INDRA, soliciting (his commands), you go to the ocean like charioteers (to their goal): flowing together, and swelling with (your) waves, bright (rivers), one of you proceeds to the other.

3. I repaired to the most maternal river; I went to the wide auspicious *Vipáṣ*, flowing together to a common receptacle, like parent cows (hastening to) caress the calf.

4. The rivers speak] Fertilizing (the land) with this (our) current, we are flowing to the receptacle which has been appointed by the deity (INDRA): the course appointed for our going (permits) not of delay: of what is the sage desirous, that he addresses the rivers?

5. VIṢWÁMITRA speaks] Rivers charged with water, rest a moment from your course at my request,

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Yáska. Nir. II. 24, *Viṣwámitra*, the family priest of *Sudás*, the son of *Piyavana*, having gained much wealth in his service, was returning with it home, when his road brought him to the confluence of the *Vipáṣ* and *Ṣutudrí*: in order to make them fordable, he addressed to them the first stanzas of this hymn, to which they replied, and allowed him and his followers to cross.

[1] The modern *Beyah* and *Satlaj*, the former of which falls into the latter: the more usual reading of the ancient Sanscrit names are *Vipáṣá* and *Ṣatudra*.

who go to gather the *Soma* (plant):[1] I, the son of *Kuṣika*, desirous of protection, address with earnest prayer especially the river before me.[2]

Varga XIII.

6. The rivers speak] INDRA, the wielder of the thunderbolt, dug our channels when he slew AHI the blocker up of rivers:[3] the divine and well-handed SAVITṚI[4] has led us (on our path), and obedient to his commands we flow (as) ample (streams).

7. VIṢWÁMITRA speaks] Ever is that heroic exploit of INDRA to be celebrated when he cut AHI to pieces, and with his thunderbolt destroyed the surrounding (obstructors of the rain), whence the waters proceed in the direction they desire.

8. The rivers speak] Praiser of INDRA, forget not this speech, nor the words that (thou hast addressed to us) for future ages (to reverence): celebrator (of holy rites), be favourable to us in solemn prayers; treat us not after the (arrogant fashion) of men: salutation be to thee!

9. VIṢWÁMITRA speaks] Listen, sister (streams), kindly to him who praises you; who has come from afar with a waggon and chariot:[5] bow down lowlily; become easily fordable; remain, rivers, lower than the axle (of the wheel) with your currents.

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[1] *Me vachase somyáya*, to my speech importing the *Soma*, *i.e.* according to the scholiast, the object of my address is, that having crossed over, I may go to gather the *Soma* plant: *Yáska* agrees with *Sáyaṇa* in the interpretation of this stanza, *Nir.* II. 25.

[2] That is, the *Ṣutudrí.*

[3] The cloud imprisoning the water of the rains.

[4] *Sáyaṇa* considers *Savitṛí* as an epithet of INDRA, the impeller or animator of the world, *Savitá sarvasya jagatah prerakah:* the *Nirukta* has a similar explanation, II. 26.

[5] *Anasá rathena*: the commentator, and *Yáska* also, separate

10. The rivers speak] Hymner, we hear thy words, that thou hast come from afar with a waggon and a chariot: we bow down before thee: like a woman nursing (her child), like a maiden bending to embrace a man, (so will we do) for thee.[1]

11. VIṢWÁMITRA speaks] Since, rivers, (you have allowed me to cross), so may the *Bharatas*[2] pass over (your united stream): may the troop desiring to cross the water, permitted (by you), and impelled by INDRA, pass; then let the course appointed for your going (be resumed): I have recourse to the favour of you who are worthy of adoration.

Varga XIV.

12. The *Bharatas* seeking cattle passed over: the sage enjoyed the favour of the rivers: streams dispensing food, productive of wealth, spread abundance, fill (your beds), flow swiftly.

13. Let your waves (rivers) so flow that the pin[3]

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these words, *ṣakaṭena rathena cha,* by a cart and a carriage: the *anas,* a cart or waggon, or truck, would be for the conveyance of the *Soma* plant.

[1] *Te* is repeated at the end of the line without any apparent connexion, according to the scholiast it is repeated out of respect, *te iti punaruktir-ádarártham.*

[2] The *Bharatas* are said to be of the same race as *Viṣwámitra; Bharatakulajá madíyáh sarve*; but possibly nothing more is meant than those who were the bearers of *Viṣwámitra's,* goods and chattels; for his connexion with the *Bharatas* is somewhat remote: besides which their family priest was *Vasishṭha. Mahábhárata Ádi Parva,* v. 3734: it is also to be observed that the word in the text is *Bharata,* whilst the name of the race is most correctly *Bhárata,* with the first vowel long, although the short vowel is also allowable by the rules of derivation.

[3] *Ṣamyá, yugakílá*: the commentator explains it also as the ropes that are fastened to the ends of the yoke, the traces, *yugyakaṭapárṣwádisamlagná rajjavah,* but he renders *yoktráṇi,*

of the yoke may be above (their) waters: leave the traces full, and may (the two streams), exempt from misfortune or defect, and uncensured, exhibit no (present) increase.[1]

SÚKTA V. (XXXIV.)

INDRA is the deity; the *Rishi* is *Viswámitra*; the metre *Trishtubh*.

Varga XV.

1. INDRA, the destroyer of cities, possessed of wealth, manifesting (his greatness), merciless to his enemies, has overspread the day with his radiance: attracted by prayer, increasing in bulk, and armed with many weapons,[2] he has delighted both heaven and earth.

2. Decorating thee, I address sincere prayers to thee who art adorable and mighty, for the sake of (obtaining) food: thou, INDRA, art the preceder of men[3] the descendants of MANU, and of the descendants of the gods.

3. INDRA, of glorious deeds, destroyed VRITRA: resistless in combat, he has overcome the deceivers resolved to consume him: he slew the mutilated (demon lurking) in the woods, and made manifest

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which immediately occurs, in the same manner, and that is more properly the traces.

[1] *Má súnam áratám*: *Sáyana* explains *súnam* by *samriddhim*, increase, referring, most probably, merely to the present moment—meaning, may the rivers not so rise as to prevent his passage; otherwise it might be thought to convey a wish that the rivers might never suffer any diminution, taking *súnam* in the sense of *sunyam*, emptiness. Professor Roth has translated this *Súkta*, in his Litteratur des Veda, p. 101: there are of course differences of interpretation between us, especially when he corrects both *Sáyana* and *Yáska*, as in v. 5.

[2] *Bhúridátra*: *dátra*, from *do*, to cut, is explained a weapon.

[3] *Púrvayává*, *agrato gantá*, the goer before: there is no other explanation.

the (stolen) kine (that had been hidden) in the night.

4. INDRA, the giver of *Swarga*, generating the days, has subdued victorious with the eager (*Angirasas*) the hostile hosts, and illumining for man the banner of the days,[1] he obtained light for the great conflict.

5. INDRA entered the confiding hostile (hosts) like a man distributing many (gifts) to (his) leaders: he has animated these dawns for the worshipper, and heightened their bright radiance (by his own).

Varga XVI.

6. They celebrate many great and glorious exploits of this mighty INDRA: he crushed the strong by his strength, and, of overpowering prowess, he overcame the *Dasyus* by delusions.

7. Lord of the virtuous, fulfiller of the wishes of men, he gave to the gods[2] the wealth (that had been won) in fierce battle, and therefore far-seeing sages glorify those his exploits with praises in the dwelling of the worshipper.[3]

8. Devout worshippers propitiate INDRA, the victorious, the excellent, the bestower of strength, the enjoyer of heaven and the divine waters, and who was the giver of the earth and heaven and this (firmament to their inhabitants).

9. He gave horses, he gave also the sun, and INDRA gave also the many-nourishing cow: he gave golden

[1] *Prárochayan ketum ahnám*, lighting up, according to the comment, *súrya*, or the sun.

[2] *Devebhyah: Sáyaṇa* explains it *stotrebhyah*, to the praisers or worshippers.

[3] *Vivaswatah sadane*: *vivaswatah* is here explained, of whom dwelling, *vasatah*, where various (*vi*) religious rites are performed.

treasure, and having destroyed the *Dasyus*, he protected the *Árya* tribe.[1]

10. INDRA bestowed plants and days, he gave trees and the firmament, he divided the cloud, he scattered opponents, he was the tamer of adversaries.

11. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA VI. (XXXV.)

The deity, *Ṛishi,* and metre as before.

1. Stay, INDRA, having yoked the horses to the car, as VÁYU stops when he has put to his steeds, and come to our presence: solicited by us to drink of the (*Soma*) beverage, which with reverence we offer for thy exhilaration.

2. I harness for thee, who art invoked by many, the swift gliding horses to the shafts of the car, that they may bear INDRA to this sacrifice that is prepared with all (that is required).

3. Showerer (of benefits), giver of food, guide hither thy vigorous horses, defending (us) against foes, and protect (thy worshippers): here unharness the bay steeds, and give them fodder, and do thou eat daily suitable food.[2]

4. I harness with prayer thy horses, who are to be harnessed with prayer, who are allies and swift-

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[1] *Áryam varṇam: Sáyaṇa* considers this as implying only the best tribe, or order, *uttamam varnam,* or the three first castes collectively.

[2] *Sadrisír-addhi dhánáh,* eat suitable grains, that is, according to the scholiast, fried barley, *bhrishṭayaván.*

paced in battle: arise, and, all-knowing INDRA, mounting on thy firm and easy chariot, come to the libation.

5. Let not other sacrifices attract thy vigorous and smooth backed-steeds: disregarding others, come perpetually hither, that we may propitiate thee sufficiently with effused *Soma* libations.

Varga XVIII.

6. This *Soma* libation is for thee: come down, and, well disposed, drink of it unceasingly: seated on the sacred grass at this sacrifice, take, INDRA, this (libation) into your belly.[1]

7. The sacred grass is strewn for thee; the *Soma* juice, INDRA, is poured forth; the grain wherewith to feed thy horses is prepared; the oblations are offered to thee abiding on the sacred grass, who art praised of many, and (art) the showerer (of benefits), attended by the *Maruts*.

8. The leaders (of the ceremony) have prepared for thee, INDRA, this (libation), sweetened with milk, the stones, the water: beautiful INDRA, who art favourably disposed, and who art wise, knowing well (the worship) that is according to thy peculiar paths,[2] come and drink of this libation.

9. Associated, INDRA, with those *Maruts* with whom thou hast shared in the libation, who encouraged thee (in battle), and are thy attendant troop, drink, desirous (of the beverage), the *Soma* juice, along with them, with the tongue of AGNI.

10. Adorable INDRA, drink of the effused libation,

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[1] *Yajur-Veda*, XXVI. 23.

[2] *Prajánan pathyá anu swáh*, that is, according to the scholiast, rightly apprehending the praises which are due or peculiar, and which are offered with the rites enjoined by the Vedas.

either by thine own effort, or through the tongue of AGNI; drink it, ṢAKRA, offered by the hand of the *Adhwaryu*, or accept the presentation of the oblation (from the hand) of the *Hotṛi*.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA VII. (XXXVI.)

Deity, *Ṛishi*, and metre as before.

1. INDRA, who art constantly seeking (association) with your allies (the *Maruts*) accept this, our offering, (made) for the grant (from thee of riches); for thou art one who grows with augmenting energies, through reiterated libations, and hast been renowned for glorious deeds.

2. To INDRA have libations been presented in the days of old, whereby he hath become illustrious, the regulator of time, the granter of desires:[1] accept, INDRA, these prescribed (offerings), and drink of this auspicious (beverage), expressed by the stones.[2]

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[1] *Ribhur yebhih, vrishaparvá viháyáh*, with which (libations) he is *Ṛibhu*, or, as the scholiast explains it, *díptah*, enlightened; also *vrishaparvá*, or he on whom the rainy season, and other divisions of time, *parváni*, depend; or, in fact, time itself, *kálátmakah*; and *viháyá*, who abandons or resigns to those who ask any thing, that which they desire: the two first, *Ṛibhu*, and *Vrishaparvá*, may also be considered as proper names or appellations of INDRA.

[2] *Vṛishadhútasya vṛishṇah*, shew the usual predilection for, *vṛish*, showering, raining: the literal acceptation of these terms would be of rain-shaken rainer, but the second is explained,

3. Drink, INDRA, and thrive: thine are these (present) libations, as were the primitive libations: do thou, who art adorable, drink to day the recent libations, as thou drankest those of old.

4. The great INDRA, the victorious in battle, the defier of foes: his fierce strength and resolute vigour are exerted: verily the earth does not contain him, neither (does the heaven), when the *Soma* libations exhilarate the lord of the tawny steeds.

5. The mighty, fierce, auspicious INDRA, the showerer (of benefits), augments (in power) as he is animated for heroic (acts) by praise: his cattle are generated givers of food: many are his donations.[1]

Varga XX.

6. As the rivers pursue their course, the waters rush to the ocean, like the drivers of cars (to a goal), so the vast INDRA (hastens) from his dwelling (in the firmament), when the humble *Soma* libation propitiates him.[2]

7. As the rivers are solicitous (to mix) with the ocean, so (are the priests) bearing the efficient libation

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the *Soma*, that bestows *swarga*, and such other benefits, and the first *grávabhir-abhishutam*, juice expressed by the stones used for the purpose; the same idea of their being showerers, or bestowers of blessings, suggesting this appellation of them.

[1] *Dakshiná asya púrvíh*: according to *Sáyaṇa* these are both epithets of *gávah*; *bahvyas-tá gávo dakshináh prajáyante*, those many cows, givers (of milk and the like) are born; but *dakshiná* more usually means the fee or present to Brahmans or priests at sacrifices.

[2] According to the scholiast, the comparison is to this effect, as small rivers and scanty waters contribute to the vast ocean, so the *Soma* juice, however insignificant, contributes to the gratification of the great INDRA.

to INDRA: holding in their hands they milk the *Soma* plant, and purify the sweet juices (as they fall) in drops through the purifying filters.

8. The stomach of INDRA (is) as capacious (a receptacle) of *Soma*, as a lake,[1] for he has partaken of it at many sacrifices; and inasmuch as he has eaten the first (sacrificial) viands, he has been the slayer of VṚITRA, and has shared the *Soma* (with the gods).

9. Quickly, INDRA, bring (wealth); let no one impede thee, for we know thee to be the lord of wealth, of all treasures: and since, INDRA, thy greatness is munificence, therefore, lord of the tawny steeds, grant us (riches).

10. Opulent INDRA, receiver of the spiritless *Soma* juice, give to us riches in universally desired quantity; grant us to live a hundred years; bestow upon us, INDRA with the handsome chin, numerous posterity.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA VIII. (XXXVII.)

Deity and *Ṛishi* as before, the metre is *Gáyatrí*, except in the last verse, in which it is *Anushṭubh*.

Varga XXI.

1. We excite thee, INDRA, to exert the strength that destroys VṚITRA, and overpowers hostile armies.

2. May (thy) praisers, INDRA, who art worshipped in a hundred rites,[2] direct thy mind and thine eyes towards us.

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[1] *Hradá iva kukshayah somadhánáh;* bellies, *udaráṇi,* is used in the plural, to intimate capaciousness for holding the *Soma*.

[2] *Ṣatakratu* is a name of *Indra,* or it may be used as an epithet,

3. We recite, INDRA, who art worshipped in a hundred rites, (thy many) names in all our hymns for strength to resist our foes.

4. We repeat the praise of the many-lauded INDRA, the supporter of man, invested with a hundred glories.

5. I invoke thee, INDRA, who art invoked of many for the slaying of VṚITRA, and the granting of food (as the spoil) of battle.

6. Be victorious, INDRA, in battles: we solicit thee, object of many rites, to destroy VṚITRA.

Varga XXII.

7. Overcome, INDRA, those who are adverse to us in riches, in battle, in hostile hosts, in strength.

8. Drink, INDRA, object of many rites, for our preservation, the most invigorating, fame-conferring, sleep-dispelling,[1] *Soma* juice.

9. INDRA, object of many rites, I regard the organs of sense that exist in the five races (of beings dependent) on thee, as thine.

10. May the abundant (sacrificial) food (we offer) reach thee, INDRA: grant us wealth that may not easily be surpassed: we augment thy vigour (by our offerings).

11. Come to us ṢAKRA, whether from afar or nigh; whatever, INDRA, wielder of the thunder-bolt, be thy region, come from thence hither.

SÚKTA IX. (XXXVIII.)

The deity is INDRA, associated in the last six verses with VARUṆA; the *Ṛishi* is PRAJÁPATI son of VIṢWÁMITRA, or

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he to whom a hundred (*i.e.* many) sacrifices are offered, or by whom many great acts are performed.

[1] According to *Sáyaṇa*, drinking the *Soma* is preventive of sleep, *pítah somah swapnanivárak*a.

the son of VÁCH of the race of VIṢWÁMITRA, either or both: or it may be VIṢWÁMITRA alone: the metre is *Trishṭubh.*

Varga XIII.

1. Repeat (to INDRA) pious praise, as a carpenter (planes the wood), and engaging (zealously in sacred rites), as a quick horse bearing well his burthen:[1] endowed with intelligence, and reflecting upon the future acts acceptable (to INDRA), I desire to behold the sages (who have gone to heaven).[2]

2. Ask of the lords (of earth, the holy teachers), the birth of those deified sages, who with well-governed minds, and diligent in sacred rites, fabricated the heavens: and may these propitiatory (praises), augmenting (thy power) and rapid as the wind, reach thee at this solemn rite.

3. Comprehending hidden (mysteries) here on earth, they have, through their power, made manifest (the things of) heaven and earth; they have set limits to them by their elements;[3] they connected them both

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[1] The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse.

[2] *Abhipriyáṇi marmṛiṣat paráni kavín ichchhámi sandṛiśé*: the meaning is not very obvious, and the coherence still less so, although we have the additional aid of the explanation of the passage in the *Aitareya Bráhmaṇa*, VI. 20: *priyáṇi* is said by *Sáyaṇa* to be *Indrasya priyatamáni*, and *paráni* to imply *uttamáni*, best and most dear to INDRA, *karmáni*, acts; or *paráṇi* may mean the acts to be done on subsequent days, *uttareshwahassu kriyamáṇáni*: *kavi*, which is usually explained *kránta darṣí*, a seer of the past, is said to mean here a holy person who, for his assiduous devotion, has attained deification, *yah púrvam anushṭhitayajnád devabhúyam agamat*; so the *Bráhmaṇa*, *ye vai tena Ṛishayah púrve pretás-te vai kavayah.*

[3] *Sam mátrábhir mamire*, is explained, *mátrábhih rodas-*

mutually united, wide spread and vast, and fixed the intermediate (firmament) to sustain them.

4. They all ornamented (INDRA) standing (in his car); and, clothed in beauty, he proceeds self-radiant: wonderful are the acts of that showerer (of benefits), the influencer (of consciences),[1] who omniform, presides over the ambrosial (waters).

5. The showerer (of benefits), the preceder and elder (of the gods), generated (the waters): they are the abundant allayers of his thirst: sovereign INDRA and VARUṆA, grandsons of heaven, you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

Varga XXIV.

6. Royal INDRA and VARUṆA, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration: thou hast gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharbas* with hair (waving) in the wind.[2]

7. Those who, for (the sake of) the showerer (of benefits), milk the agreeable (produce) of the milch cow, (who is known) by (many) names, they invested

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yau iyattayá parichchhinne chakruh, with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent.

[1] The text has only *asurasya*: the comment explains it by *prerakasya antaryámitayá*, impeller, from being in the inner spirit.

[2] *Gandharbhán váyukesán*; the *Gandharbas*, according to the scholiast, are the guardians of the *Soma*, *Somarakshakán*: he quotes the *Taittiríyakas* for the specification of similar beings, although the particular name is not given: *Swána-bhráján, bambháre, hasta, suhasta, krisánah, ete vah somakra-yanás, tán rakshadhwam ma vo dabhan.*

with the diversified strength (of the *Asuras*) and practising delusive art, have deposited their own nature in him.[1]

8. No one (distinguishes) my golden lustre from that of this SAVITṚI,[2] in which (lustre) he has taken refuge: gratified by pious praise, he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

9. You two secure the great felicity of the ancient (worshipper), that which is happiness in heaven: do you (therefore) be ever about us: all those who exercise illusion,[3] contemplate the manifold exploits of the everlasting and blandly-speaking INDRA.

10. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

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1 This stanza is singularly obscure, and is very imperfectly explained by the commentators.

2 *Asya savitur nakir me*: *Savitṛi*, according to the scholiast, here means INDRA, *sarvasya jagato antaryámitayá prerayitur Indrasya*, of INDRA the impeller, through his being the internal pervader of the whole world: this verse is little less unintelligible than the preceding.

3 *Viśwe máyinah*, the scholiast explains, *sarve deváh*, all the gods: *máyá* sometimes signifies wisdom, intelligence, so that it might be rendered also the wise: in the ordinary sense of *máyá* it may mean all the deceivers, or *Asuras*: the whole of this Súkta is very obscure.

ANUVÁKA IV.

SÚKTA I. (XXXIX.)

The deity, *Ṛishi,* and metre the same.

Varga XXV.

1. The praise that is prompted by the heart, and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord, and is his awakener when repeated at the sacrifice: be cognizant INDRA, of this praise, which is born for thee.

2. That praise which is begotten before (the dawn) of day is the awakener of INDRA, when repeated at the (morning) sacrifice: auspicious and clothed in white raiment[1] is this our ancient and paternal hymn.[2]

3. The parent of twins (the dawn), has brought forth the twin (*Aṣwins*) on this occasion, (in the praise of whom) the tip of my tongue remains tremulous: they two, the dispersers of darkness, combine, assuming bodies as a pair (of twins) at the origin of the day.[3]

4. There are no revilers amongst men of those who were our progenitors and combatants for (the recovery of) the cattle; for the mighty INDRA, the achiever of great deeds, liberated for them the numerous herds.

5. A friend, accompanied by the faithful friends who had celebrated the nine months'[4] rite, and track-

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[1] *Bhadrá vastráni arjuná vasáná-vách*: speech auspicious, wearing white garments, that is, *tejánsi,* according to the scholiast, splendours, energies.

[2] *Pitryá dhíh, pitṛikramágatá stutí,* praise come in the succession of progenitors.

[3] The *Aṣwins* are especially worshipped at the morning ceremony.

[4] The *Angirasas.*

ing the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite,[1] INDRA made manifest the true (light of the sun) (theretofore) dwelling in (the) darkness (of the cave).

Varga XXV.

6. INDRA discovered the sweet milk secreted in the milch-cow, and thereupon, brought forth (from their concealment) the herd (of cattle) having feet and having hoofs: munificent (in gifts), he held in his right hand that which had been hidden in the cavern, which was concealed in the waters.[2]

7. The discriminating (INDRA) has separated the light from the darkness: may we, removed afar from evil, be ever in security: INDRA, drinker of the *Soma* juice, who art nourished by the beverage, be pleased with these praises of thy worshipper who is the discomfiter of his foes.

8. May light be spread throughout heaven and earth for (the promotion of the) sacrifice: may we be far removed from exceeding ill: *Vasus*, who are to be rendered present (by pious praise), bestow increasing affluence upon the man who is liberal of gifts.

9. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

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[1] *Navagváh* and *Daṣagváh*: see vol. I. p. 167, and note.

[2] That is, he delivered the rains from their imprisonment in the clouds of the firmament.

ADHYÁYA III.

ANUVÁKA IV. CONTINUED.

SÚKTA II. (XL.)

The deity and *Ṛishi* as before, the metre is *Gáyatrí*.[1]

Varga I.

1. We invoke thee, INDRA,[1] showerer (of benefits), to the effused libation: do thou drink of the exhilarating beverage.

2. INDRA, the praised of many, accept the effused *Soma* juice, the conferrer of knowledge: drink; imbibe[2] the satisfactory draught.

3. INDRA, lord of men, who art praised (by the devout) and aided by the gods, perfect this our sacrifice in which the oblation is offered (to thee).

4. INDRA, lord of the virtuous, these effused *Soma* juices, exhilarating and brilliant, proceed to thy abode.[3]

5. Receive, INDRA, into thy stomach this excellent

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[1] The commentary here gives various etymologies of the name INDRA, taken from *Yáska* and the *Taittiríya áraṇyaka*, viz. he who sports (*ramate*) in the *Soma* juice (*indu*); or he who shows this (*idam*) universe; or he who divides (*dṛiṇáti*), or gives (*dadáti*), or takes (*dadháti*), or causes to worship (*dárayati*), or possesses (*dhárayatí*) spirituous liquor (*irám*), or who runs or passes (*dravati*) the *Soma* juice (*indau*); or kindles or animates (*inddhe*) living beings; or he who beholds the pure spirit, or *Brahma*, which is this (*idam*) universe: the grammarians derive it from *idi* to rule with the affix *ran*.

[2] *Vṛishaswa*, sprinkle, shower, that is, into the stomach, so that it may not, according to the scholiast, descend below the stomach.

[3] *Kshayam tava*: *kshaya*, an abode, here means *Indra's*, belly, *jaṭhara*.

effused libation, these bright (drops) abide with thee in heaven.

Varga II.

6. INDRA, who art glorified with praise, drink this our libation, for thou art sprinkled with the drops of the exhilarating (draught); the (sacrificial) food is verily purified by thee.

7. The brilliant and imperishable (*Soma* juice), offered by the worshipper, encompasses INDRA: having drank of the libation, he increases (in vigour).

8. Slayer of VṚITRA, whether from nigh or from afar, come to us, accept these our praises.

9. Whether thou art called from nigh or from afar, or from mid space, come hither, INDRA, from thence.

SÚKTA III. (XLI).

The deity, *Ṛishi,* and metre as before.

Varga III.

1. INDRA wielder of the thunderbolt, come to me with thy horses, when invoked to drink the *Soma* at our (sacrifice).

2. The invoking priest is seated at the proper season; the sacred grass woven together has been spread; the stones are placed in contact for the morning (libation).

3. Bearer of prayers,[1] these prayers are offered (by us): sit down on the sacred grass: partake, hero, of the oblation.

4. Slayer of VṚITRA, INDRA, who art gratified by praise, be pleased with these our praises and prayers at our (daily) sacrifices.

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[1] *Brahmaváháh, stotráṇi vahati,* who bears or receives praises; or it may mean *brahmaṇá stotreṇa prápyate,* who is attained by praise or prayer.

5. Our praises caress the mighty INDRA, the drinker of the *Soma* juice, as cows lick their calves.

Varga IV.

6. Be exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth: expose not thine adorer to reproach.

7. Devoted,[1] INDRA, to thee, and offering oblations, we glorify thee, giver of dwellings: do thou be favourably disposed to us.

8. Lover of horses, INDRA, loosen not your steeds whilst far from us, but come (with them) to our presence: enjoyer of the offering, be exhilarated at this sacrifice.

9. May thy long-maned and sleek-coated steeds bring thee down in thy easy chariot to sit upon the sacred grass.

SÚKTA IV. (XLII.)

The deity, *Ṛishi*, and metre as before.

Varga V.

1. Come, INDRA, to this our effused *Soma* juice mixed with milk and curds, with thy horses (yoked to thy car), which is favourably disposed to us.

2. Come, INDRA, to the exhilarating (*Soma*) expressed by the stones, and poured upon the sacred grass: drink of it to satiety, for there is plenty.

3. May my praises, addressed from hence and in this manner, attain INDRA, to bring him hither to drink the *Soma* juice.

4. We invoke INDRA to this rite with prayers to

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[1] *Twáyavah,* from *twam* thou with *kyach* aff., converting it to *Twáyu*: so, presently, *asmayuh,* devoted or inclined to us: these are not infrequent *vaidik* forms, but do not occur elsewhere.

drink the *Soma* juice: may he, repeatedly invoked, come hither.

5. INDRA, these *Soma* juices are poured out: take them, ṢATAKRATU, into thy stomach: thou who art rich in (abundant) food.

Varga VI. 6. Far-seeing INDRA, we know thee to be victorious and winner of wealth in battles; therefore we ask of thee riches.

7. Having come (to our rite) drink, INDRA, this our (libation), effused by the stones, and mixed with milk and curds, and with barley.

8. I offer to thee, INDRA, this *Soma* juice for thy drinking, to be taken into its proper receptacle: may it delight thy heart.

9. Descendants of *Kuṣa*, desirous of protection, we invoke thee, INDRA, who art of old, to drink of the libation.

SÚKTA V. (XLIII.)

The deity and *Ṛishi* are the same, the metre is *Trishṭubh.*

Varga VII. 1. Descend to us riding in thy car, for verily thine is this ancient libation: unharness thy beloved and friendly (horses) near to the sacred grass, for these offerers of the oblation present it to thee.

2. Passing by multitudes, come hither, noble INDRA, with thy steeds, (to receive) our benedictions; for these praises, INDRA, composed by the devout, invoke thee, propitiating thy friendship.

3. Divine INDRA, come quickly with thy steeds, and well pleased, to our food-augmenting sacrifice: offering (sacred) food with butter, I invoke thee verily with praises in the chamber of the sweet libations.

4. May these two vigorous friendly burthen-bearing and well-limbed steeds convey thee hither, where, INDRA, approving of the ceremony (in which the offering) is parched grain, may hear as a friend the praises of his friend (the worshipper.)

5. Possessor of wealth, accept of the spirit-less *Soma* juice; make, me the protector, or rather a monarch of men;[1] make me verily a holy sage, a drinker of the libation; make me verily the possessor of imperishable wealth.

6. May thy mighty horses, INDRA, harnessed (in thy car), and alike exhilarated (by the beverage), bring thee to our presence, for they are the destroyers (of the foes) of the showerer (of benefits), and kindly rubbed by his hand they traverse, going quickly, the regions of the sky, making them as it were twofold.[2]

7. Drink, INDRA, of the bountiful (libation) expressed by the beneficent (stones); that which the falcon[3] has borne to thee desiring it, in whose exhilaration thou castest down (opposing) men, in whose exhilaration thou hast set open the clouds.

8. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the

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[1] *Kuvid mám gopám karase janasya kuvid rájánam* : *kuvid* is here explained by *api*, surely, verily.

[2] *Pra ye dwitá diva ṛinjanti; sarvá diṣo dwitá, dwidham, yathá bhavatí tathá prakarsheṇa sádhayanti,* they especially make all the quarters of the horizon double, so that it (the sky) becomes two-fold : such is *Sáyaṇa's* explanation : what it means exactly it is difficult to comprehend.

[3] This alludes to a legend briefly told in the *Aitareya Brahmana*, Panchika III. Adhyáya 13, and which is amplified by the scholiast on that work : the *Soma* plant grew formerly, it is

food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA VI. (XLIV.)

The deity and *Ṛishi* as before, the metre is *Brihatí.*

Varga VIII.

1. May this desirable and gratifying *Soma* expressed by the stones, be, INDRA, for thee: ascend the verdant chariot, and with thy tawny (steeds) come to us.[1]

2. Desiring (the *Soma*), thou honourest the dawn; desiring the *Soma*, thou hast lighted up the sun; knowing and discriminating (all our wishes), lord of the tawny steeds, thou augmentest upon us all (sorts of) prosperity.

3. INDRA has upheld the yellow-rayed heaven; the verdant tinted earth; there is abundant pasture (for

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said, only in heaven: the *Ṛishis* and the gods considered how it might be brought down to earth, and desired the *Chhandasas,* the metres of the Vedas, to bring it: changing themselves to birds (*Suparṇas*), they undertook the office: the only one who succeeded, however, was the *Gáyatrí,* in the shape of a hawk (*ṣyení*), and she was wounded by an arrow shot by one of the *Somapálas,* or *Gandharbas,* the guardians of the *Soma,* thence termed *Somabhrájas,* which cut off a nail of her left foot: the ichor from the wound became the *vasá* or adeps of the burnt-offering: other metamorphoses are detailed.

[1] The main purport of this hymn seems to be to ring the changes on the derivatives of the root *hṛi,* to take, as in a former one it was upon those of the root *vṛish,* to shower: thus we have *haryatah,* taking, captivating, desirable; *harit,* the stone that bruises the *Soma* plant; also, *Indra's* horses in the *dual* or plural, *harí, harayah*: again, *harit,* green, *haryaṣwah,* he who has the horses called *hari: haridháyasam,* yellow rayed, *harivarpasam,* green-coloured, and so on, in every one of the five verses.

his steeds) in the two azure spheres of heaven and earth, between which HARI travels.

4. The azure-coloured showerer (of benefits), illumes as soon as born, the whole luminous region: the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunderbolt.

5. INDRA has uncovered the desirable white-coloured, fast-flowing *Soma*, effused by the expressing stones, and overlaid with the shining (milk and other liquids), in like manner as when, borne by his tawny steeds, he rescued the cattle.[1]

SÚKTA VII. (XLV.)

The deity, *Ṛishi*, and metre are the same.

Varga IX.

1. Come, INDRA, with thy exulting peacock-haired[2] steeds; let no persons detain thee, as (fowlers) throwing snares catch a bird: pass them by (quickly) as (travellers cross) a desert.[3]

2. The devourer of VRITRA, the fracturer of the cloud, the sender of the waters, the demolisher of cities, INDRA, the destroyer of powerful enemies, has mounted his chariot to urge his horses to our presence.

3. Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou im-

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[1] *Sáyaṇa* cites another text in support of *Indra's* discovering or uncovering the hidden *Soma*, in which, however, the act is ascribed to *Púshan*, see vol. i. p. 57, v. 14.

[2] *Mayúra-romabhih,* with hair like the feathers of the peacock.

[3] The verse occurs twice in the *Sáma-Veda*, I. 246; V. 1068; once in the *Yajush*, XX. 53: *Mahídhara* agrees with *Sáyaṇa* in the interpretation.

bibest the *Soma*) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.[1]

4. Grant us riches, securing (us against foes), as a father bestows) his portion on (a son) arrived at maturity: send down upon us, INDRA, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

5. Thou art possessed of opulence, INDRA; thou art the lord of heaven, auspicious and renowned: mayest thou who art adored of many, increasing in vigour, be to us a most (bountiful bestower) of food.

SÚKTA VIII. (XLVI.)

The deity and *Ṛishi* are the same; the metre is *Trishṭubh.*

Varga X.

1. Vast are the energies of thee, INDRA, the warrior, (the showerer of benefits), the lord of wealth, the fierce; who art (both) young and old; the overcomer of foes, the undecaying, the wielder of the thunderbolt, and who art mighty and renowned.

2. Adorable and powerful INDRA, thou art great and magnificent, overcoming adversaries by thy prowess: thou alone art lord of all the world: do thou war (upon our enemies), and give safe dwellings to men.

3. The resplendent and every way unlimited INDRA, drinking the spirit-less *Soma* juice, far surpasses the elements, (far exceeds) the gods in power: he is more

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[1] The verse is unintelligible without some such filling up of the several ellipses as the scholiast suggests: we may say, however, of it, as of many other passages, with Professor Benfey, doch bleibt die wendung dunkel: *Sama-Veda,* II. 1070: the same has also the preceding verse, II. 1069.

vast than heaven and earth, or the wide-spread spacious firmament.

4. The *Soma* juices daily poured out enter into the vast and profound INDRA, fierce from his birth, all pervading, the protector of the pious (worshippers), as rivers flow into the sea.

5. Which *Soma*, INDRA, the heaven and earth contain for thee, as a mother contains the embryo: showerer (of benefits), the priests pour it out for thee, they purify it for thy drinking.

SÚKTA IX. (XLVII.)

The deity, *Rishi,* and metre are the same.

Varga XI.

1. INDRA, attended by the *Maruts*, the showerer (of benefits), drink the *Soma* offered after the other presentations, for thine exhilaration for battle: take into thy belly the (full) wave of the inebriating (*Soma*), for thou art lord of libations from the days of old.[1]

2. INDRA, hero, rejoicing with and accompanied by the host of *Maruts*, drink the *Soma*, for thou art the slayer of VRITRA, the sage; subdue our enemies, drive away the malevolent,[2] make us safe on every side from peril.

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[1] *Yajur-Veda,* VII. 38: there is a slight variety of reading, *pratipat* for *prudivat, which Mahídhara* renders the first and other lunar days or *tithis,* until the full moon, during which offerings of *Soma* are daily presented: *Yáska* agrees with the *Rich. Nir.* IV. 8.

[2] *Apanudaswa mridhah* may also mean, drive away all those who are engaged in battle, *i.e.* enemies; or keep off from us battles; *mridh,* meaning war, battle, *sangráma*; the *Yajush* has this verse also, VII. 37, and *Mahídhara* explains it to the same purport.

3. Drinker of the *Soma* in season, drink with thy divine friends the *Maruts* the *Soma* that is presented by us; those *Maruts* whose aid you have enjoyed (in battle), and who, following thee, have given thee the strength whereby thou hast slain VṚITRA.

4. They who encouraged thee, MAGHAVAN, to slay AHI, who (aided thee) in the conflict with ṢAMBARA, and in the recovery of the cattle, and who, possessed of wisdom, contribute verily to thy exhilaration, with them, the troop of the *Maruts*, do thou INDRA, drink the *Soma*.

5. We invoke to this sacrifice for present protection INDRA, the chief of the *Maruts*, the showerer (of benefits); augmenting (in glory), overcoming many foes, divine regulator (of good and ill), the subduer of all (enemies), the fierce, the bestower of strength.

SÚKTA X. (XLVIII.)

Deity, *Ṛishi,* and metre as before.

Varga XII.

1. May the showerer (of rain), who, as soon as born, is the object of affection, protect the offerer of the effused libation: drink at will, INDRA, before (the other gods), of the pure *Soma* juice mixed with milk.

2. On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this *Soma* plant, for thy youthful parent mother (ADITI), in the dwelling of thy great sire (KAṢYAPA), gave it to thee before she gave the breast.

3. Approaching his mother he asked for food, and beheld the acrid *Soma* upon her bosom: eager he proceeds, dislodging the adversaries (of the gods); and, putting forth manifold (energy), he performed great (deeds).

4. Fierce, rapid in assault, of overpowering strength, he made his form obedient to his will:[1] having overcome TWASHṬṚI by his innate (vigour), and carried off the *Soma* juice, he drank it (deposited) in the ladles.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA XI. (XLIX.)

Deity, *Ṛishi*, and metre as before.

Varga XIII.

1. I glorify the mighty INDRA, in whom all men, drinking the *Soma* juice, obtain their wishes; whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vṛitras*, who was fashioned by VIBHU (the creator).[2]

2. Whom, when borne by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses: supreme in sway, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*.

3. Vigorous, rushing through (hostile hosts), like a war-horse, he has pervaded heaven and earth, sending down rain: he is to be worshipped with oblations at the solemn (rite) like BHAGA: he is as

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[1] So according to another text, *Súkta* III. 8, *rúpam rúpam, Maghavan bobhavíti, Maghavan* is repeatedly of various forms: he can take what form the will.

[2] *Vibhwatashṭam:* the scholiast explains it, appointed by *Brahmá* for the government of the world, *jagadádhipatye Brahmaṇá sthápitam.*

the father of those who adore (him): he is beautiful, worthy of invocation, the bestower of food.

4. The upholder of heaven and of the firmament, the wind, like a chariot traversing the upper (region)[1] accompanied by the *Vasus*; the clother of the night (with gloom), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy appropriating to all) the food.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA XII. (L.)

The deity, *Ṛishi*, and metre as before.

Varga XIV.

1. May INDRA drink the libation; he of whom is the *Soma*, having come to the sacrifice; he who is the repeller (of adversaries), the showerer (of benefits), the lord of the *Maruts*; may he, the wide-pervading, be pleased with these (sacrificial) viands: may the oblation be adequate to the wants of his body.

2. I yoke (to thy car), to bring thee quickly, thy two docile horses, whose speed thou hast of old employed: may thy horses, handsome INDRA, bring thee hither, and drink promptly of this well-effused agreeable libation.

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[1] The construction here makes the sense very doubtful: *prishṭah úrddhwo ratho na váyur vasubhir niyutwán*: it would seem as if INDRA was also designated here as *váyu*; the *Vasus* are said to be the *Maruts*: besides the explanation followed in the text, *Sáyaṇa* has another, as, *Váyu*, having the *Niyuts* for his steeds, moves like a chariot on high, so does INDRA, accompanied by the *Maruts*.

3. His adorers support with cattle, INDRA, who is willing to bestow upon them their desires, and ready to come to the sacrifice, for the sake of obtaining eminent prosperity and prolonged life: acceptor of the spirit-less *Soma*, who art the drinker of the *Soma* juice, and art exhilarated (by the draught), grant to us freely cattle in abundance.

4. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kuṣikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA XIII. (LI.)

Varga XV.

The deity and *Ṛishi* are the same; the metre of the three first verses is *Jagati*, of the three last *Gáyatrí*, of the rest *Trishṭubh.*

1. Let abundant praises celebrate INDRA, the stay of man, the possessor of opulence, the adorable, prospering with increase, the invoked of many, the immortal, who is daily to be propitiated with sacred hymns.[1]

2. My praises constantly propitiate INDRA, the object of many rites, the sender of rain, attended by the *Maruts*, the leader (of all), the giver of food, the destroyer of cities, the swift (in combat), the prompt (dispenser) of waters, the distributor of riches, the subduer of foes, the conferrer of heaven.

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[1] *Sama-Veda*, I. 374.

3. Indra, the enfeebler (of adversaries), is praised as a mine of wealth;[1] he is propitiated by righteous commendations; he is gratified in the dwelling of the offerer of oblations: glorify Indra, the conqueror, the destroyer of his enemies.

4. The priests glorify thee, heroic leader of men, with praises and with prayers: Indra, the author of many delusions, exerts himself for (the acquirement of) strength: he from of old is the lord of this (oblation).

5. Many are his prohibitions[2] (against evil enjoined) to men: many are the treasures that the earth enshrines: for Indra the heavens, the plants, the waters, men and priests, preserve their riches.

6. To thee, Indra, (the pious) address prayers, and praises, and sacrifices: accept them, lord of horses: giver of dwellings, friend (of man), who art the pervader (of all things), partake of this present oblation, and grant food to the worshippers.

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[1] *Akare vasoh,* or, according to *Sáyaṇa,* he is praised to procure his aid in battle, which, when successful, is the source of wealth or booty; *Ákíryate yuddhártham dhanam atra ityákaro yuddham,* he is celebrated for the sake of war, for therein is wealth, therefore *ákara* is the same as *yuddha*: or *vasoh jaráyitṛi* may be put together, weakener of the foe, *vasu* here meaning enemy.

[2] *Púrvir aṣya nishshidho marttyeshu* is explained *nánáprakáráṇi anuṣásanáni,* various kinds of commands or regulations: a similar phrase in a former passage, Vol. I. p. 26, verse V., *púrunishshidha,* has been rendered, repeller of many foes: there is no material incompatibility, the latter being a compound epithet, and the substantive in both cases being derived from *shidh* to succeed, to go, with the preposition *nir,* out, *ex,* to exclude, to prohibit.

7. INDRA, accompanied by the *Maruts*, drink the *Soma* at this ceremony as thou hast drunk of the libation of the son of SARYÁTI:[1] thy far-seeing and devout worshippers, being in security,[2] adore thee through their offerings.

8. Do thou, INDRA, who art gratified by the beverage, drink the *Soma* that has been effused by us, together with thy friends, the *Maruts*, at this ceremony: thou who art invoked of many, and whom all the gods equipped as soon as born for the great battle (with the *Asuras*).

9. *Maruts*, this is your friend for sending of the waters: they (the *Maruts*), the givers of strength, have yielded INDRA gratification: may the devourer of VṚITRA drink with them the libation offered by the worshipper in his own abode.

10. Lord of riches, entitled to praise, this libation has been effused agreeably to (our) strength: do thou drink of it quickly.[3]

11. Invigorate thy body with the *Soma* that has been poured out as food for thee: may it exhilarate thee, delighting in the *Soma* draught.[4]

12. May this libation, INDRA, penetrate to thy flanks; may it, (aided) by prayer, reach thy head;

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1 See vol. I. p. 139, verse 12.

2 *Tava ṣarman á vivásanti*, they worship thee in the security, or unassailable place, dependent on, or protected by thee, *tava-sambandhini ṣarmani nirbádhasthâne sthitáh: Mahídhara, Yajur-Veda*, VII. 35, explains *ṣarman* either by *sukha nimitte* for the sake of happiness, or *yajnagṛiha*, the chamber of sacrifice.

3 *Sama-Veda* I. 165 and II. 87.

4 *Sáma-Veda* II. 88—89.

may it spread, hero, through thy arms, (that they may distribute) wealth.

SÚKTA XIV. (LII.)

The deity and *Ṛishi* are the same; the metre of the first four verses is *Gáyatrí*, of the sixth *Jagati*, of the fifth, seventh, and eighth *Trishṭubh*.

Varga XVII.

1. Accept, INDRA, at our morning sacrifice, this libation, combined with fresh barley, with parched grain and curds, and with cakes, and sanctified by holy prayer.[1]

2. Accept, INDRA, the prepared cakes and butter; eat them eagerly: the oblations flow for thee.

3. Eat, INDRA, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress.[2]

4. INDRA, renowned of old, accept our cakes and butter, offered at dawn; for great are thy deeds.

5. Partake, INDRA, of the barley and the delicious cakes and butter of the mid-day sacrifice, when thy zealous worshipper, hastening to adore thee, and eager as a bull, is present, and celebrates (thee) with hymns.

Varga XVIII.

6. INDRA, who art praised of many, accept readily from our friend of barley, and cakes, and butter, offered at the third (or evening) sacrifice: laden with sacrificial viands, we approach with praises to thee, sage INDRA, who art accompanied by the *Ṛibhus* and by VÁJA.

7. We have prepared the parched grain and curds for thee, associated with PÚSHAN; the fried barley for

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[1] *Yajur-Veda*, xx. 29: *Sáma-Veda*, I. 210.

[2] *Vadhúyur iva-yoshaṇám*, as one fond of women, a libertine, enjoys a youthful female.

thee, lord of the tawny horses, associated with thy steeds: attended by the troop of *Maruts*, eat the cakes: hero, who art wise, and the slayer of VṚITRA, drink the libation.

8. Offer to him quickly (priests) the fried barley: offer to the most heroic of leaders the cakes and butter: may the like offerings, victorious INDRA, presented to thee daily, augment thy vigour for the drinking of the *Soma* juice.

SÚKTA XV. (LIII.)

INDRA and PARVATA are the deities, the *Ṛishi* is, as before, VIṢWÁMITRA: the metre of the tenth and sixteenth verses is *Jagatí*; of the thirteenth *Gáyatrí;* of the twelfth, twentieth, and twenty-second *Anushṭubh*; of the eighteenth *Bṛihatí*; of the twenty-third *Trishṭubh.*

Varga XIX.

1. INDRA and PARVATA, bring hither, in a spacious car, delightful viands (generative of) good progeny: partake, deities, of the oblations (offered) at (our) sacrifices, and, gratified by the (sacrificial) food, be elevated by our praises.[1]

2. Tarry awhile contentedly, MAGHAVAN, (at our rite): go not away; for I offer to thee (the libation) of the copiously-effused *Soma*: powerful INDRA, I lay hold of the skirts (of thy robe) with sweet-flavoured commendations, as a son (clings to the garment) of a father.

3. *Adhwaryu*, let us two offer praise: do thou concur with me:[2] let us address pleasing praise to

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[1] *Sama-Veda*, I. 338.

[2] *Prati me griṇíhi;* the *Hotṛi* is supposed to speak to the *Adhwaryu* to direct their joint performance of some part of the ceremony

INDRA: sit down, INDRA, on the sacred grass (prepared by) the institutor of the rite; and may our commendations be most acceptable to INDRA.

4. A man's wife, MAGHAVAN, is his dwelling; verily she is his place of birth:[1] thither let thy horses, harnessed (to thy car), convey thee: we prepare the *Soma* juice at the fit season: may AGNI come as our messenger before thee.

5. Depart, MAGHAVAN; come INDRA: both ways,[2] protector,[3] there is a motive for thee, whether it be standing in thy vast chariot, or liberating thy neighing steed.

Varga XX.

6. When thou hast drunk the *Soma*, then, INDRA, go home: an auspicious life (abides) pleasantly in thy dwelling: in either (case) there is the standing in thy car or liberating the steeds for provender.

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[1] *Jáyá id astam sed u yonih,* the apropos of this is not very evident: *astam* the commentator explains by *griham,* and he quotes the *Smriti* for the identity of house and housewife, *grihiní gríham uchyate iti smriteh:* the notion that a man is born of his wife evidently originates in the fanciful etymology of *Jáyá,* a wife, from *jan,* to be born, as it is first found in the Bráhmana.

Tasyám punar navo bhútwá daşame mási jáyate,
Tad jáyá jáyá bhavati, yad asyám jáyate punah.

Again, in her being renewed (as a son) he is born in the tenth month,
And a wife therefore becomes *jáyá,* because he is again born in her:

from this, passing probably through the *Sútras,* we have the same in *Manu* IX. 18,

Patér-bháryám sampravişya garbho bhútweha jáyate
Jáyáyás-taddhi jáyáyatwam yad asyám jáyate punah.

[2] *Ubhayatrá te artham,* according to the scholiast, *Indra's* wife awaits his return, the *Soma* libation invites his stay.

[3] *Bhrátar,* lit. brother, but here explained *poshaka,* nourisher.

7. These sacrificers are the (*Bhojas*), of whom the diversified *Angirasas* (are the priests):[1] and the heroic sons of the expeller (of the foes of the gods) from heaven,[2] bestowing riches upon VIṢWÁMITRA at the sacrifice of a thousand (victims),[3] prolong (his) life.

8. MAGHAVAN becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the *Soma*) irrespective of season.

9. The great *Ṛishi* the generator of the gods,[4] the attracted by the deities, the overlooker of the leaders (at holy rites), VIṢWÁMITRA arrested the watery stream[5] when he sacrificed for SUDÁS; INDRA, with the *Kuṣikas* was pleased.[6]

10. Sages and saints, overlookers of the leaders (of sacred rites), *Kuṣikas*, when the *Soma* is expressed

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[1] The text is merely *Ime Bhojá angiraso virúpá:* the scholiast explains the former, *Kshatriya* descendants of *Ṣudás: Saudásáh kshatriya, yágam kurváṇah,* instituting the sacrifice at which the latter, *Medhátithi,* and the rest of the race of *Angiras,* were their *Yájakas,* or officiating priests.

[2] *Rudra*: his sons are the *Maruts.*

[3] *Sahasrasáve,* according to the comment, the *aṣwamedha.*

[4] *Devajáh* is explained by *Sáyaṇa,* the generator of radiances or energies, *tejasám janayitṛi*: the compound is not *devajá* god-born, nor was *Viṣwámitra* of divine parentage: *Deva-júta,* which follows, is explained *taistejobhir-ákṛishṭa,* drawn or attracted by those energies.

[5] *Astabhnát sindhum arṇavam:* he is said to have stopped the current of the confluence of the *Vipásá* and *Ṣatudrí* rivers.

[6] *Apriyáyata kuṣikebhir Indra: Sáyaṇa* explains this, *Kuṣikagotrotpannair-ṛishibhih saha,* with the *Ṛishis* of the race of *Kuṣika,* or it might be rendered, pleased by the *Kuṣikas.*

with stones at the sacrifice, then exhilarating (the gods) with praises, sing the holy strain (aloud) like (screaming) swans, and, together with the gods, drink the sweet juice of the *Soma*.

11. Approach, *Kuṣikas*, the steed of SUDÁS; animate (him), and let him loose to (win) riches (for the raja); for the king (of the gods) has slain VṚITRA in the East, in the West, in the North, therefore let (SUDÁS) worship him in the best (regions) of the earth.

12. I have made INDRA glorified[1] by these two, heaven and earth, and this prayer of VIṢWÁMITRA protects the race of *Bhárata*.[2]

13. The *Viṣwámitras* have addressed the prayer to INDRA, the wielder of the thunderbolt; may he therefore render us very opulent.[3]

14. What do the cattle for thee among the *Kíkaṭas*;[4]

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[1] *Indram atushṭavam:* the verb is the third preterite of the causal, I have caused to be praised; or if taken in place of the present tense by *Vaidik* licence, it may be, according to the commentator, I praise *Indra*, abiding between heaven and earth, *i.e.* in the firmament.

[2] The verses to this, from verse 9, inclusive, are translated by Professor Roth: Liter. und Gesch. der Veda. 105.

[3] The *Bháratas*, or descendants of *Bharata*, are in one sense the descendants of *Viṣwámitra*, *Bharata* being the son of *Ṣakuntalá*, the daughter of the sage. *Mahá. Ádi P.*: the same authority, however, makes *Vasishṭha* the family priest of the *Bháratas*, and their restorer to dominion from which they had been expelled by the *Panchálas*.—Ibid. 3735.

[4] The *Kíkaṭas* are said by *Sáyaṇa*, following *Yáska*, *Nir.* VI. 32, to be countries inhabited by *Anáryas*, people who do not perform worship, who are infidels, *nástikas*: *Kíkaṭa* is usually identified with South Bahar, shewing, apparently, that *Vaidik* Hinduism had not reached the province when this was said; or as *Kíkaṭa* was the fountain-head of *Buddhism*, it might be

they yield no milk to mix with the *Soma*, they need not the vessel (for the libation):[1] bring them to us: (bring also) the wealth of the son of the usurer,[2] and give us, MAGHAVAN, (the possessions) of the low branches (of the community).[3]

15. The daughter of SÚRYA given by JAMADAGNI,[4] gliding everywhere and dissipating ignorance, has emitted a mighty (sound),[5] and has diffused ambrosial imperishable food amongst the gods.[6]

16. May she, gliding everywhere, quickly bring us food (suited) to the five races of men:[7] may she, the

Varga XXII.

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asserted that the *Buddhists* were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the *Vedas*.

[1] *Na tapanti gharmáṇi*: *Yáska* explains the last *harmyam*, a house; but *Sáyaṇa* calls it a vessel termed *Mahávíra*, used at the rite called *Pragrihya*, *pragrihyákhyakarmopayuktam mahávírapátram*, which the cattle do not warm by yielding their milk to it.

[2] *Ábhara pramagandasya vedas*: *magaṅda* is explained by both scholiasts, *kusídin*, or usurer, one who says to himself, the money that goes from me will come back doubled, and *pra*, prefixed, is equivalent to a patronymic.

[3] *Naichaṣákhám*, that which belongs to a low (*nicha*) branch, or class (*ṣákhá*); the posterity born of *Ṣúdras* and the like.

[4] *Jamadagní-dattá*, according to *Sáyaṇa*, may mean, given by the *Rishis*, those who maintain a blazing *jamat-jwalat*, fire, *Agni*; a sense confirmed by the use of the plural in the next verse: the daughter of *Súrya*, so given, is said to be speech, or its personification, *vák-devatá*.

[5] The sound of thunder or the like in the sky.

[6] As the prayer or exclamation which accompanies the burnt offering.

[7] *Pánchajanyásu krishṭishu*: here, therefore, the five dis-

daughter of the sun[1] whom the grey-haired JAMADAGNIS gave to me, (be) the bestower of new life.[2]

17. May the horses[3] be steady, the axle be strong, the pole be not defective, the yoke not be rotten; may INDRA preserve the two yoke-pins from decay: car with uninjured felloes, be ready for us.[4]

18. Give strength, INDRA, to our bodies; give strength to our vehicles; (give) strength to our sons and grandsons; that they may live (long); for thou art the giver of strength.

19. Fix firmly the substance of the *khayar* (axle), give solidity to the *ṣiṣu* (floor) of the car:[5] strong axle, strongly fixed by us, be strong; cast us not from out of our conveyance.

20. May this lord of the forest[6] never desert us nor do us harm: may we travel prosperously home

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tinctions are restricted to human beings, confirming the scholiast's notion that the four castes and barbarians are intended.

[1] *Pakshyá,* the daughter of *Paksha: pakshanirváhakasya,* the distributor of the parts (of the year?), that is, *súryasya,* of the sun.

[2] *Navyam áyur dadháná,* having new life or food: the scholiast adds, *mama kurváṇá bhavatu.*

[3] *Gávau-gachchhata, iti, gávau aṣwau: gáva* implies, those who go, or, in this place, horses.

[4] *Viṣwámitra,* says the commentator, being about to depart from the sacrifice of *Sudás,* invokes good fortune for his conveyance.

[5] *Khadirasya sáram* is the text, the essence of the *khadira, mimosa catechu,* of which the scholiast says the bolt of the axle is made, whilst the *Ṣinṣapá, Dalbergia-sisu,* furnishes wood for the floor: these are still timber-trees in common use.

[6] *Vanaspati,* that is, here, the timber of which the car is made.

until the stopping (of the car), until the unharnessing (of the steeds).

21. INDRA, hero, possessor of wealth, protect us this day against our foes with many and excellent defences: may the vile wretch who hates us fall (before us); may the breath of life depart from him whom we hate.

22. As (the tree) suffers pain from the axe, as the *Śímal* flower is (easily) cut off, as the injured cauldron leaking scatters foam, so may mine enemy perish.[1]

23. Men, (the might) of the destroyer is not known to you: regarding him as a mere animal, they lead him away desirous (silently to complete his devotions): the wise condescend not to turn the foolish into ridicule, they do not lead the ass before the horse.[2]

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[1] The construction is elliptical: the ellipse is supplied by the scholiast, as the tree is cut down by the axe, so may the enemy be cut down: as one cuts off without difficulty the flower of the *Simbala*, so may he be destroyed: as the cauldron (*ukhá*) when struck (*prahatá*), and thence leaking (*yeshant, sravantí*), scatters foam or breath from its mouth, so (*dweshṭá madíya, mantrasámarthyena prahata san, phenam mukhád udgiratu*) may that hater, struck by the power of my prayer, vomit foam from his mouth.

[2] According to *Sáyaṇa* the passage alludes to a legend of *Viṣwámitra* having been seized and bound by the followers of *Vasishṭha*, when observing a vow of silence these were his reflections on the occasion; disparaging the rivalry of *Vasishṭha* with himself, as if between an ass and a horse: some of the terms are unusual; *sáyakasya*, commonly, of an arrow, is explained agreeably to its etymology from *so*, to destroy, *arasána-hárinah*, of the finisher or destroyer, that is, of *Viṣwámitra*: *Lodham nayantí*, they lead the sage, deriving *lodha* from *lub-dham*, desirous that his penance might not be frustrated, *tapasah kshayo má bhúd iti, lobhena túshṇím sthitam Ṛishim paṣum manyamána*, thinking the *Ṛishi* silent through his desire, to be

24. These sons of BHARATA,[1] INDRA, understand severance (from the *Vásishṭhas*), not association (with them); they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle.[2]

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an animal, *i.e.* stupid. *Yáska* interprets the phrase in the same manner, *Lubdham ṛishim nayanti paṣum manyamánáh*, they take away the desiring *Ṛishi*, thinking him an animal: in the second half the words are also of unusual application: *na avájinam vájiná hásayanti*: *Sáyaṇa* derives *vájina* from *vách*, speed, with *ina* affix, and interprets it *sarvajna*, all-knowing; the contrary, *avájina*, by *múrkha*, a fool.

[1] The sons of *Bharata* are the descendants of *Viṣwámitra* whose enmity to the race of *Vasishṭha* is here decidedly expressed: this and the preceding stanzas are regarded as imprecations denounced by *Viṣwámitra* against *Vasishṭha*, with whom he had quarrelled on account of his disciple the Raja *Sudás*.

[2] The *Anukramaṇiká* observes the last verses of this hymn have the sense of imprecations: they are inimical to the *Vásishṭhas*, and the *Vásishṭhas* hear them not; *antyá abhiṣápárthas tá vásishṭhadweshiṇyoh na vásishṭháh ṣriṇwanti*: the commentator on the Index cites this verse of the *Brihad-devatá* in confirmation: *ṣatadhá bhidyate murddhá kírtanena ṣrutena vá, teshám báláh pramíyante tasmát tás tu na kírttayet*, the head is split a hundred times by reciting or listening to them, and his children perish; therefore let not a man repeat them: the commentator on the *Nirukta*, when he comes to the passage, *lodham ṛishim nayanti*, passes it by without animadversion, expressly because he says the verses are inimical to the *Vásishṭhas*, and he is of the race of *Vasishṭha*, of the *Kapishthala* branch, *Sá Vasishṭhadweshiṇík-ahamcha kápishthalo Vásishṭhah, atas tá na nirbravími*: it is not unusual for transcribers to omit these passages altogether, as noticed by Professor Roth, and by Professor Müller: see the various readings of the latter, *Ṛig-Veda*, vol. II. Introduction, p. 56.

ANUVÁKA V.

SÚKTA I. (LIV.)

The deities are the *Viswadevas*; the *Ṛishi* is PRAJÁPATI, the son of either VIṢWÁMITRA or VÁCH; the metre is *Trishṭubh.*

Varga XXIX.

1. They recite repeatedly this gratifying praise to the great product of sacrifice (AGNI): may he who (is endowed) with domestic radiance hear us: may the imperishable AGNI, (endowed) with divine radiance, hear us.

2. Knowing their greatness, offer worship to the vast heaven and to the earth: my desire, wishing (for felicity) proceeds[1] (to them), in whose praise the gods, desirous of adoration, delight together with their worshippers at the sacrifice.

3. Heaven and earth, may your truth be ever inviolable: be propitious to us for the due completion of the rite: this adoration (AGNI) is offered to heaven and earth: I worship (them) with (sacrificial) food; I solicit of them precious (wealth).

4. Heaven and earth, endowed with truth, they who are the ancient declarers of the truth, have obtained from you (what they desired); and so, earth, men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over (hostile) heroes in battle.

5. Who knows what is the truth, or who may here declare it? what is the proper path that leads to the gods? their inferior abiding places are beheld,[2] as

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[1] *Káma me ichchan charati*, lit. my desire wishing goes, or exists: the scholiast adds to *ichchan*, *sarván bhogán*, all enjoyments, but this does not make the expression more definite.

[2] As the constellations.

are those which (are situated) in superior mysterious rites.[1]

Varga XXX. 6. The far-seeing beholder of mankind (the sun), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the waters (the firmament), both concurring in community (of function),[2] although they occupy various dwellings, like the diversified nests of a bird.

7. Common (in function),[3] disjoined, of distant termination, they remain vigilant in a permanent station: being, as it were, sisters, and ever young: they therefore address each other by twin appellations.[4]

8. These two[5] keep all born things discrete, and, although comprehending the great divinities, are not distressed: all moving and stationary beings rest upon one (basis), whether animals, or birds, or creatures of various kinds.

9. I consider at present the eternal and ancient sisterhood to us of thee, our great protectress and progenitrix,[6] within whose vast and separated path thy eulogists, the gods, travel in their chariots.

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[1] In the latter case they are made known, it is said, by the Veda.

[2] In the interchange of moisture.

[3] Heaven and earth are the personifications here alluded to.

[4] *Ádu bruváte mithunáni náma:* heaven and earth are designated together by *urví* and other duplicate terms; *urvyádibhir-dwandwanámabhir, dyáváprithivyávuchyéte.*

[5] Heaven and earth keep all that is born distinct or separate, by furnishing interval or space, *avakásapradánena.*

[6] *Mahah pitur janitur, jámi tan nah* is explained *mahatyáh pálayitryáh janayitri yástava,* of thee, that is, of the heaven; *jámi* is put for *jámitwam,* or *bhaginítwam,* sisterhood, the condition of a

10. I repeat this hymn, heaven and earth, to you; and may the soft-bellied, fire-tongued MITRA, royal VARUṆA, the youthful ÁDITYAS, all cognizant of the past, and proclaiming (their own acts),[1] hear it.

Varga XXVI.

11. The golden-handed, soft-tongued SAVITṚI is descending from heaven (to be present) thrice (daily) at the sacrifice: accept, SAVITṚI, the praise (recited by) the worshippers, and thereupon grant to us all our desires.

12. May the divine TWASHṬṚI, the able artificer, the dextrous-handed, the possessor of wealth, the observer of truth, bestow upon us those things (which are necessary) for our preservation: ṚIBHUS, associated with PÚSHAN, make us joyful, as they (the priests), with uplifted stones, prepare the sacred libation.

13. May the *Maruts*, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may SARASWATÍ hear (my prayer); and may you (*Maruts*), speedy in your liberality, bestow (upon us) riches and good offspring.

14. May (our) praises and prayers, the causes of good fortune, attain at this sacrifice VISHṆU, the object of many rites: he, the wide-stepping; whose commands the many-blending regions of space, the generators (of all beings), do not disobey.

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relative or sister: this will not allow of *pitṛi* and *janitṛi* being rendered father and progenitor, else we have had *Dyus*, heaven, which is here addressed, characterized by these attributes: see vol. II. p. 138, v. 33.

[1] *Paprathánáh* is explained as in the text, *swáni swáni karmáṇi prathayantah.*

15. INDRA, invested with all energies, has filled both heaven and earth with his greatness: do thou, who art the destroyer of cities, the slayer of VṚITRA, the leader of a conquering host, collect cattle and bestow them abundantly upon us.

16. NÁSATYAS, my protectors, inquirers (after the wishes) of your kinsman, beautiful is your cognate appellation of AṢWINS: be to us the liberal donors of riches: do you, who are irresistible, protect the offerer (of the oblation) with unblameable (defences).

17. Sages acquainted with the past, excellent is that beautiful appellation[1] under which you have both become gods in (the sphere of) INDRA: do thou, INDRA, the invoked of many, a friend, (associated) with the beloved ṚIBHUS, shape this prayer for our benefit.

18. May ARYAMAN, ADITI, the adorable (gods), and the unimpeded functions of VARUṆA (protect) us: keep us from (following) the course unpropitious to offspring,[2] and may our dwelling be abundant in progeny and cattle.

19. May the messenger of the gods, engendered in many places, everywhere proclaim us void of offence: may earth and heaven, the waters, the sun, and the vast firmament, with the constellations, hear us.

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[1] *Cháru náma* may be explained agreeable or acceptable act or devotion, *náma karma namanam vá, cháru, manoharam;* by which the *Aṣwins* attained deification, *yena devatwam prápnutha;* but in the preceding verse we have the similar phrase, *sajátyam cháru náma,* explained *sajáte bhavam kamaníyam,* desirable cognate appellation.

[2] *Yuyota no anapatyáni gantoh: anapatyáni* is explained *putráṇám ahitáni karmáṇi tan márgát prithak kuruta.*

20. May the (divine) showerers (of benefits), the deities of the mountains, and those abiding in fixed habitations,[1] propitiated by the sacrificial food, hear us: may ADITI, with the *Ádityas*, hear us: may the *Maruts* grant us auspicious felicity.

21. May our path ever be easy of going, and provided with food: sprinkle, gods, the plants with sweet water: (safe) in thy friendship, AGNI, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food.

22. Taste (AGNI) the oblations; make manifest (for us) abundant food: measure out the viands before us: thou overcomest all those (who are) our enemies in conflict: favourably inclined towards us lighten up all our (ceremonies) day by day.

SÚKTA II. (LV.)

The deities are the *Viśwadevas*; the *Ṛishi* is PRAJÁPATI; the metre *Trishṭubh*.

Varga XXVIII.

1. When the preceding dawns appear the great imperishable (light) is engendered in the (firmament the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.[2]

4. Let not the gods, AGNI, now do us harm, nor the ancient progenitors, who have come to know the

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[1] *Dhruvakshemásah, niśchalasthánáh*, those of fixed places: it may be, perhaps, an epithet of the preceding *parvatásah*.

[2] *Mahad-devánám asuratwam ekam* is the burthen of this and the following stanzas: *asuratwam* is the abstract from *asura*, explained strong, powerful, *prabala*, from *asyati*, who or what throws or impels all things or beings, *asyati, kshipati sarván*: the abstract is *prábalyam* or *aiśwaryam*, might or sovereignty: *ekam*, one, is explained *mukhyam*, chief.

degree (of divinity); nor the manifester of light between the two ancient dwellings (earth and heaven, the sun); for great and unequalled is the might of the gods.

3. Variously do my manifold desires alight: present at the solemnity, I recite ancient (hymns): when the fire is kindled we speak indeed the truth, for great and unequalled is the might of the gods.

4. The universal sovereign[1] is conveyed to many directions: he sleeps in the places of repose: he is connected with the forests: one mother (heaven) nourishes the child; the other (earth) gives him a dwelling: great and unequalled is the might of the gods.

5. Existing in ancient plants,[2] abiding afterwards in new, he enters into the young (herbs) as soon as they are produced: unimpregnated they become pregnant and bear fruit: great and unequalled is the might of the gods.

Varga XXIX.

6. The child of two mothers sleeps in the west, but (in the morning) the single infant proceeds unobstructed (through the sky): these are the functions of Mitra and Váruṇa:[3] great and unequalled is the might of the gods.

7. The child of two mothers, the invoker of the gods at sacrifices, the universal sovereign, proceeds thence forward (in the sky): the root (of all), he abides (in the houses of the pious): the reciters of pleasant (words) offer him agreeable (praises): great

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[1] *Samáno rájá* may imply either *Agni* or the *Soma*.

[2] Said either of *Agni* or the sun.

[3] *Mitra* presiding over the day, *Varuṇa* over the night, but both being forms of one *Agni*.

and unequalled is the might of the gods.

8. All (creatures) approaching too near his confines are beheld with their faces turned away as (an enemy) flies from a combatant: obvious (to all), he penetrates the water for its destruction: great and unequalled is the might of the gods.

9. In those (plants) the aged messenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the regions of space; assuming various forms, he looks (complacently) upon us: great and unequalled is the might of the gods.

10. Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path (of the rains), for Agni knows all these worlds: great and unequalled is the might of the gods.

Varga XXX.

11. The twin pair (day and night) adopt various forms: one of them shines brightly, the other is black: twin sisters are they, one black and the other white: great and unequalled is the might of the gods.

12. Where the mother and the daughter, two productive milch kine, unite, they nourish each other:[1] I worship them both in (the firmament), the dwelling of the waters: great and unequalled is the might of the gods.

13. Licking the calf of the other, one of them lows aloud: the milch cow offers her udder for the one that is without moisture (the earth), and she (the earth) is refreshed by the milk of the rain:[2] great and unequalled is the might of the gods.

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[1] Earth and heaven by the interchange of moisture.

[2] This is rather obscurely expressed: the calf is said to be *Agni*; the cow with milk is the sky, whose udder is the cloud,

14. The earth[1] wears bodies of many forms: she abides on high[2] cherishing her year and a half old (calf):[3] knowing the abode of the truth[4] (the sun), I offer worship: great and unequalled is the might of the gods.

15. Like two (distinguishing) impressions, they (day and night) are placed visible in the midst (between heaven and earth), one hidden, one manifest: the path (of both) is common, and that is universal (for good and evil): great and unequalled is the might of the gods.

Varga XXXI.

16. May the milch kine[5] without their young, abiding (in the heaven), and though unmilked, yet yielding milk, and ever fresh and youthful, be shaken (so as to perform their functions): great and unequalled is the might of the gods.

17. When the showerer roars in other (regions) he sends down the rain upon a different herd,[6] for he

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whence the rain of which the earth is in want descends; *Ṛitasya sá payasá pinvatelá*, is also explained *Jalavarjitá pṛithivy-ádityasyodakena siktá bhavati varshakále*, the earth without water is sprinkled by the water of the sun in the rainy season.

[1] The text has *Padyá*, which *Sáyaṇa* explains *Bhúmi*, deriving it from *pad*, or foot, the earth, according to a text of the 10th Maṇḍala, having been created from the feet of the Creator: the 10th Maṇḍala, however, is of questionable authority.

[2] On the altar.

[3] *Tryavim, sárddhasamvatsaravayasko vatsah*, a calf a year and a half old; *i. e.* the sun of that period, or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

[4] *Ṛitasya sadman, Satyabhútasyádityasya sthánam*, the place of the sun, who is one with the truth.

[5] Either the regions of space or the clouds.

[6] *Anyasmin yúthe*, a herd, or troop, of regions, according to *Sáyaṇa*, *diṣám vrinde*.

is the victor, the auspicious, the sovereign: great and unequalled is the might of the gods.

18. We proclaim, people, the wealth of the hero, (INDRA), in horses; the gods know his (affluence); six, or five and five, harnessed to his car, convey him;[1] great and unequalled is the might of the gods.

19. The divine TWASHṬṚI the impeller (of all), the multiform, has begotten and nourished a numerous progeny, for all these worlds are of him: great and unequalled is the might of the gods.

20. He has filled the two vast receptacles[2] (heaven and earth) united (with creatures): they are both penetrated by his lustre: the hero spoiling the treasures (of the foe) is renowned: great and unequalled is the might of the gods.

21. Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend: the valiant (*Maruts*) precede him (when abroad), and dwell in his mansion: great and unequalled is the might of the gods.

22. The plants, INDRA, come to perfection by thee; from thee the waters (flow); earth bears her treasures for thee: may we, thy friends, be sharers of these blessings: great and unequalled is the might of the gods.

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[1] *Shoḍhá yuktáh panchapanchá vahanti*, that is, either the six seasons of the year, or, by combinining the cold and dewy seasons, five: these are figuratively *Indra's* horses.

[2] *Chambvau*, the two vessels in which gods and men eat, *chamanty adanty anayor devamanushyáh*: this would imply vessels or ladles, but the scholiast also proposes, the two that are eaten or enjoyed by living beings; that is, heaven and earth.

ADHYÁYA IV.

ANUVÁKA V. Continued.

Súkta III. (LVI.)

The deities are the *Viṣwadevas*; the *Ṛishi* is *Prajápati*; the metre *Trishṭubh*.

Varga I.

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods, nor do the innocuous heaven and earth (interrupt them), nor are the mountains standing (on the earth) to be bowed down.[1]

2. One stationary (year) sustains six burthens (in the seasons); the (solar) rays spread through that true and extensive (term); three revolving spheres are severally above, two of which are placed in secret, and one is visible.[2]

3. The three-breasted,[3] the showerer (of rain,) the omniform, the three-uddered, the parent of multiform progeny, the possessor of magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

4. (The year) is awake, the path in the vicinity of

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[1] The condition of all created things in earth and heaven, and the elevation of the mountains, are the work of the gods, and no one can make them otherwise.

[2] Heaven and the firmament are not wholly discernible, earth is.

[3] That is, as subsequently specified, the year, personified: the number three, repeatedly mentioned, is said to apply to the seasons of the year, reduced from the usual number of six to three, the hot, rainy, and cold, by merging into them, severally, the vernal, autumnal, and dewy.

those (plants): I call upon the beautiful name of the *Ádityas*;[1] the divine waters wandering severally (now) give it delight, and (now) depart from it.[2]

5. Rivers, the dwelling-places of the intelligent gods are thrice three:[3] the measurer of the three (worlds)[4] is the sovereign at sacrifices: three female (divinities)[5] of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

6. SAVITṚI, descended from heaven, bestow upon us blessings thrice every day: BHAGA, saviour, grant us thrice a day riches of three elements:[6] *Dhishaná*[7] enable us to acquire (wealth).

7. May SAVITṚI bestow upon us wealth at the (three periods) of the day, for the well-handed MITRA and VARUṆA, the waters, the vast heaven and earth, solicit precious things from the liberality of SAVITRI.

8. Three are the excellent uninjurable bright regions,[8] three scions of the powerful (year) are shining;[9] practisers of truth, quick moving, of sur-

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[1] That is, according to the scholiast, upon the months over which the twelve *Ádityas* preside.

[2] During the four months of the year when the rains fall the rivers are filled; during the other eight they are more or less dried up.

[3] Each of the three Lokas has three divisions: this is a piece of information addressed to the rivers, *Sindhavah* being in the vocative case.

[4] The sun or the year.

[5] The scholiast says they are *Ilá, Saraswatí,* and *Bháratí.*

[6] *Tridhátu ráyas,* cattle, gold, and gems.

[7] The goddess of speech.

[8] Heaven, earth, firmament.

[9] *Agni, Váyu,* and *Súrya,* according to *Sáyaṇa*: the text calls them *asurasya vírá*: *asurah* is explained *kálátmá samvat sara,* the year, identical with time; *tasya putráh,* its sons.

passing radiance: may the deities be present thrice daily at the sacrifice.

SÚKTA IV. (LVII.)

The deities, *Ṛishi*, and metre as before.

Varga II.

1. May the discriminating INDRA apprehend my glorification (of the gods), which is (free) as a milch cow, grazing alone, without a cowherd, one who is readily milked, yielding abundant nourishment, and of whom AGNI and INDRA (and we). are the commenders.

2. INDRA and PÚSHAN, the showerers (of benefits), and the happy-handed AṢWINS, well affected towards us, have milked the (cloud) reposing in heaven; wherefore, *Vasus*, universal deities, sporting on this (altar), may I here obtain the happiness derived from you.

3. The plants that desire for the showerer (INDRA) the power (of sending rain) appreciate, when manifest, the embryo (blossom) deposited in him: the kine desirous of reward come to the presence of the calf, invested with many forms.[1]

4. I glorify with praise the beautiful heaven and earth, taking in hand the stones (to express the libation) at the sacrifice, as these thy graceful, adorable, and many-blessing rays (AGNI) mount up for the good of man.

5. With thy wide-spreading tongue, AGNI, sweet and intelligent, which is renowned amongst the gods, bring hither all the adorable deities for our protection, and give them to drink of the sweet (libations).

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[1] The vegetable world, as characterized by rice, barley, wild rice, and the like; *vríhiyavanivárádi-phala lakshanam, putram, tanayam, vatsam iva.*

6. Divine AGNI, giver of dwellings, knower of all that exists, extend to us that benevolence which, unshared by others, cherishes us like the showers of the rain-cloud; that kindness which is beneficent for all mankind.

SÚKTA V. (LVIII.)

The deities are the *Aṣwins*; the *Ṛishi* and metre as before.

Varga III.

1. The milch-cow (the dawn) yields the desired milk to the ancient (AGNI); the son of the south[1] passes within (the firmament); the bright-houred (day) brings the illuminative (sun): the praiser awakes (to glorify) the AṢWINS preceding the dawn.

2. The well-yoked (horses) bear you both in your truth-(preserving car): the offerings proceed towards you as (children to their parents): discard from us the disposition of the niggard: we have made ready for you our offering: come to our presence.

3. DASRAS, with well-yoked horses and well-constructed car, hear this praise of the worshipper, for have not the ancient sages declared you, AṢWINS, to be most ready to come to the aid of the destitute.

4. If you regard (my prayer), come with your quick steeds: all men, AṢWINS, invoke you: to you they offer the sweet (*Soma*) juice mixed with milk, as friends (give gifts to friends): the sun is in advance, (therefore come to the rite).

5. Eclipsing (by your splendour) many regions, AṢWINS, (come hither); loud praise awaits you opulent (AṢWINS) amongst men: come to this rite by the

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[1] *Dakshináyáh putrah*; that is, *Ushasah putrah Súrya*, the sun, the son of the dawn.

paths traversed by the gods: here, DASRAS, are ample stores of the exhilarating juices.[1]

Varga IV.

6. Your ancient friendship is desirable and auspicious; your wealth, leaders (of rites), is in the family of JAHNU:[2] renewing that auspicious friendship, may we, your associates, delight you with the sweet (*Soma* juice).

7. AṢWINS, endowed with power, ever young, in whom is no untruth, unwearied, munificent, accepters (of libations), drink with VÁYU and your steeds, rejoicing together, of the *Soma* libation offered at the close of day.

8. AṢWINS, abundant (sacrificial) viands are presented to you, and blameless worshippers (salute you) with praises: your water-shedding car, attracted by the sacrificers, quickly compasses earth and heaven.

9. AṢWINS, this most sweet *Soma* is mixed; drink it: come to (our) dwelling: your car, repeatedly bestowing wealth, is coming to the appointed place[3] of the offerer of the libation.

SÚKTA VI. (LIX.)

The deity is MITRA; the *Ṛishi*, VIṢWÁMITRA; the metre of the first five verses is *Trishṭubh*, of the last four *Gáyatrí*.

Varga V.

1. MITRA,[4] when praised, animates men to exer-

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[1] *Nidhayo madhúnám:* according to *Sáyaṇa*, *nidhi* is here a kind of vessel, *pátraviṣeshah.*

[2] *Yuvor dravinam Jahnávyám*: the latter is derived from *Jahnu*, and is explained merely by *Jahnukulajáyám*, in her born in the race of *Jahnu*: it might imply the Ganges, *Jáhnaví*, if we had reason to suppose the legend of her origin from *Jahnu* was known to the Vedas: of course it was familiar to *Sáyaṇa.*

[3] *Nishkṛitam*, according to *Yáska*, *Nir.* XII. 7, is the place of agreement, *nir ityeshah samityetasya sthâne:* it may be rendered by *griha*, house.

[4] MITRA is said here to signify the sun, he who is measured

tion: INDRA sustains both the earth and heaven: MITRA looks upon men with unclosing eyes: offer to MITRA the oblations of clarified butter.

2. May that mortal enjoy abundance, MITRA, who presents thee, ÁDITYA, (with offerings) at the sacred rite; protected by thee he is not harmed; he is not overcome by any one; sin reaches him not, either from afar or nigh.

3. May we, exempt from disease, rejoicing in (abundant) food, roaming free[1] over the wide (expanse) of the earth, diligent in the worship of ÁDITYA, ever be in the good favour of MITRA.

4. This MITRA has been engendered adorable and to be served, the sovereign (over all), endowed with vigour, the creator (of the universe); may we ever be in the good favour, in the auspicious approbation, of this adorable (ÁDITYA).

5. The great ÁDITYA, the animator of men to exertion, is to be approached with reverence: he is the giver of happiness to him who praises him: offer with fire the acceptable libation to that most glorifiable MITRA.

Varga VI.

6. Desirable food and most renowned wealth[2] are (the gifts) of the divine MITRA, the supporter of man.

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or appreciated (*míyate*) by all, and who preserves (*tráyate*) the world, by bestowing rain: much the same rendering of the text is given by *Yáska, Nir*. x. 22.

[1] *Mitajnavah; mitajánuká,* with measured knees, literally; which *Sáyaṇa* explains, *yathá kámam sarvatragachchhantah,* going everywhere at pleasure.

[2] *Yajush* II. 62: *Mahídhara* renders *avah* by its more usual sense of protection, not as *Sáyaṇa, annam,* food; and *dyumnam,* which the latter renders by *dhanam,* wealth, the former makes

7. The renowned MITRA, who by his might presides over heaven, is he who presides over the earth by (the gift of) food.

8. The five classes of men have repaired to the victorious MITRA, for he supports all the gods.

9. MITRA is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the lopped sacred grass.

SÚKTA VII. (LX.)

The deities of the first four verses are the ṚIBHUS, of the three last INDRA; the *Ṛishi* is VIṢWÁMITRA; the metre *Jagatí*.

Varga VII.

1. Your connexion[1] (with the consequences of acts) ṚIBHUS is here (acknowledged) by the minds of all: desiring their share (of the sacrifice), oh men, they have come with a knowledge (of their claims) to these (rites): the sons of SUDHANWAN, with the devices by which they are victorious over foes, you have accepted the share of the sacrifice.[2]

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either fame or food, *yaṣo annam vá*: the epithet *sánasi*, whicl *Sáyaṇa* makes *sarvaih sambhajaníyam*, *Mahídhara* explains, *sanátanam*, eternal, upon the authority of *Yáska*, who includes it, he says, among the synonymes of *puráṇa*, old: it is not, however, found there, *Nigh.* III. 27.

[1] *Vo bandhutá* might mean, your affinity or friendship, but the scholiast explains it, they who connect acts with their fruits, *badhnanti phalena karmáṇi*.

[2] *Yajniyam bhágam ánaṣa*: *Sáyaṇa* here explains the verb as if it were in the second pers. plur. of the reduplicate preterite, *yúyam vyáptáh stha*, you have pervaded, the Veda conjugating *aṣ* in the *Parasmaipada*, instead of *Átmanepada*, as is usual: so in the third stanza we have *samánaṣuh* instead of *samánaṣire*: the passage has been cited in a former page, vol. I. p. 49, note, and is there somewhat incorrectly translated: in *Súkta* 161, v. 6, we have *yajniyam bhágam aitana* explained also *prápnuta*, obtain: see the hymns to the Ribhus in the first volume p. 45, and second volume, p. 107: also Grammar, 2nd Ed. p. 241.

2. With those faculties by which you have divided the ladles; with that intelligence wherewith you have covered the (dead) cow with skin; with that will by which you have fabricated the two horses (of INDRA); with those (means), ṚIBHUS, you have attained divinity.

3. The ṚIBHUS, the performers of (good) works, the grandsons of a man, have attained the friendship of INDRA: they have perpetuated (existence):[1] the sons of SUDHANWAN have attained immortality: performers of pious acts influencing (the result), through their devotion (they have attained divinity) by their works.[2]

4. Go with INDRA in his chariot when the libation is poured out, and be (welcomed) with honour by the (worshipper) desiring (your favour): ṚIBHUS, sons of SUDHANWAN, bestowers (of the rewards of pious acts) your virtuous deeds, your great faculties, are not to be measured.

5. INDRA, along with the food-bestowing ṚIBHUS, accept with both hands the (cup of the) effused *Soma* libation: excited MAGHAVAN, by worship, rejoice with the human sons of SUDHANWAN in the dwelling of the donor (of the offering).

6. INDRA, the praised of many, associated with ṚIBHU, and with VÁJA, exult with ṢACHI,[3] at this our sacrifice: these self-revolving (days) are devoted to thee, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

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[1] *Dadhanvire*, as in the former case *adháravanta*, vol. I. p. 49, has no accusative: the scholiast, as before, supplies *práṇán*, vitality, meaning immortal life, as follows.

[2] See also vol. I. p. 284.

[3] Or *Ṣachi* may mean *karman*, act, rite.

7. INDRA, with the food-bestowing ṚIBHUS rewarding (worship) with food,[1] come hither to (receive) the reverential praise of the adorer, with a hundred quick-going steeds, the indications (of the *Maruts*): come to the burnt offering of the sacrifice, yielding a thousand blessings to the sacrificer.

SÚKTA VIII. (LXI.)

The deity is USHAS, the dawn; the *Ṛishi* as before; the metre *Trishṭubh.*

Varga VIII.

1. Affluent USHAS, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds thee, (and worships) with (sacrificial) food: divine USHAS, adored by all, who (though) ancient art (still) young, the object of manifold worship, thou art present at the recurring (morning) rite.

2. USHAS, who art divine and immortal, mounted in a golden chariot, do thou shine radiant, causing to be heard the sounds of truth:[2] may thy vigorous and well-trained horses bring thee, who art golden-haired, (hither).

3. USHAS, who spreadest over all the regions, thou abidest on high, the ensign of the immortal (sun), purposing to travel the same road, repeatedly turn back ever new, (revolving) like a wheel.

4. The opulent USHAS, the bride of the far-darting

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[1] *Ṛibhubhir vájibhir vájayan,* implies a quibble upon the word *vája*; which is the name of one of the *Ṛibhus,* put for all, but means, in its more usual sense, food.

[2] *Súnṛitá írayantí*: the phrase has occurred before, vol I. p. 299, v. 12., where it is rendered, awakener of pleasant voices, in the sense explained note p. 297, the dawn exciting or awakening the true or agreeable cries of beasts and birds.

(sun), throwing off (darkness) like a garment, proceeds: diffusing her own (lustre), auspicious, promoting sacred acts, she is renowned to the ends of the heaven and of the earth.

5. Offer, with your prostrations, due praise to the divine USHAS, shining upon you: the repository of sweetness[1] manifests her brightness aloft in the sky, and, radiant and lovely, lights the regions.[2]

6. The possessor of truth is recognised in the sky by her rays: the possessor of wealth has taken a marvellous station in earth and heaven: AGNI, soliciting alms of the radiant advancing USHAS, thou obtainest thy desired treasure (of oblations).[3]

7. The showerer (of rain, the sun), urging on the dawn, at the root of the truthful (day)[4] hast pervaded the vast heaven and earth: the mighty USHAS, the golden light, as it were, of MITRA and VARUṆA, diffuses her lustre in different directions.

SÚKTA IX. (LXII.)

This hymn is divided into six *Trichas* or triplets, the deities of which are severally, INDRA and VARUṆA, BṚIHASPATI, PÚSHAN, SAVITṚI, SOMA, and MITRA and VARUṆA: VISWÁMITRA is the *Ṛishi*, or, according to some, the last triplet is ascribed to JAMADAGNI: the metre of the three first stanzas is *Trishṭubh*, of the rest *Gáyatrí*.

1. INDRA and VARUṆA, may these people who are   Varga IX.

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[1] *Madhudhá* rather puzzles the scholiast: *madhu* may mean, he says, sweet words of praise, *madhuráṇi stutilakshaṇáni vákyáni*, or simply praise, *stoma*; or, without referring to its etymology, it may be a name of *Ushas*: *dhá* is that which has or holds.

[2] As in S. 49, v. 4. of the first *Ashṭaka*.

[3] That is, the sacrificial fire is kindled at dawn.

[4] *Ṛitasya, satyabhútasya*: it is identified with truth as the season of the performance of religious rites.

relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends.

2. Most diligent (in pious rites) this (your worshipper), INDRA and VARUṆA, desirous of wealth, incessantly invokes you for protection: associated with the *Maruts*, with heaven and earth, hear my invocation.

3. May there be to us, INDRA and VARUṆA, such wealth (as we covet): may there be, *Maruts*, to us wealth (of cattle) and numerous descendants: may the delightful (wives of the gods)[1] shelter us with dwellings: may HOTRÁ and BHÁRATÍ (enrich) us with gifts.

4. BṚIHASPATI, friend of all the gods, accept our oblations: grant precious treasures to the offerer.

5. Adore the pure BṚIHASPATI at sacrifices with hymns: I solicit of him unsurpassable strength.

Varga X.

6. The showerer (of benefits) on men, the omniform, the irreproachable, the excellent BṚIHASPATI.

7. Divine, resplendent, PÚSHAN, this, thy most recent laudation, is uttered by us to thee.

8. Be pleased by this my praise, and incline to this food-supplicating laudation as an uxorious (husband) to his wife.

9. May that PÚSHAN, who looks upon all the worlds, who thoroughly contemplates them, be our protector.

10. We meditate on that desirable light of the divine SAVITṚI, who influences our pious rites.[2]

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[1] The text has only *Varútríh*: the scholiast explains it *sarvaih sambhajaniyá, devapatnyah*, to be admired by all; the wives of the gods; which agrees with the specification of the two goddesses that follows.

[2] This is the celebrated verse of the Vedas which forms part

11. Desirous of food, we solicit with praise, of the divine SAVITṚI, the gift of affluence.

12. Devout and wise men, impelled by intelligence,

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of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, 8vo. vol. xiii. p. 367): the text has merely *Tat savitur vareṇyam bhargo devasya dhímahi, dhiyo yo nahprachodayát*: the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the *Yajush*, III. 35, and in the *Sáman*, II. 8, 12: both commentators are agreed to understand by *Savitṛi*, the soul, as one with the soul of the world, *Brahma*, but various meanings are also given: thus, *Sáyaṇa* has, we meditate on the light which is one with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas*, and is that which is desirable, from its being to be known or worshipped by all (*varenyam*) the property of the supreme being, (*parameṣwara*), the creator of the world, and the animator, impeller, or urger (*savitṛi*), through the internally abiding spirit (*antaryámí*) of all creatures: again, *yah*, although masculine, may, by Vaidik licence, be the relative to the neuter noun *bhargas*, that light which animates all (*dhiyah*) acts, (*karmáni*), or illumes all understandings (*buddhih*): again, *devasya savituh* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur*, and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *pápánám tápakam tejo-maṇḍalam*: again, *bhargas* may be interpreted, food, and the prayer may only implore the sun to provide sustenance, *tasya prasádád annádilakshaṇam phalam dhímahi, tasya ádhárabhutá bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: *Mahídhara*, in his comment on the same text in the *Yajush*, notices similar varieties of interpretation.

adore the divine SAVITṚI with sacrifices and sacred hymns.

13. *Soma*, knowing the right path, proceeds (by it): he goes to the excellent seat of the gods, the place of sacrifice.

14. May *Soma* grant to us and to (our) biped and quadruped animals, wholesome food.

15. May *Soma*, prolonging our lives and overcoming our adversaries, sit down in our place of sacrifice.

16. MITRA and VARUṆA, sprinkle our cow-stalls with butter; performers of good works, (sprinkle) the worlds with honey.[1]

17. Performers of pure rites, glorified by many, exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength.

18. Glorified by JAMADAGNI, sit down in the place of sacrifice (the altar); drink, augmenters (of the reward) of sacrifice, the *Soma* libation.[2]

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[1] *Ghṛitair gavyútim ukshatam, madhvá rajánsi*; *gavyúti* is explained either *gavám márgam*, or *gonivásasthánam*, and the prayer implies, according to the scholiast, give us cows abounding in milk: the verse occurs in the *Yajur* and *Sáma-Vedas*: the commentator on the former explains *Gavyúti* either the path or sacrifice, or a field, and, in the latter case, explains, *ghṛitaih* pure water, sprinkle our pastures with rain: Mr. Stevenson accordingly renders it, irrigate the pasture lands with showers, and refresh with waters the two worlds.

[2] These two last verses occur also in the *Sama-Veda* II. 14, 15: as the author of the hymn is *Viṣwámitra*, the scholiast proposes another interpretation of *Jamadagniná*, as an epithet of *Viṣwámitra*, he by whom the fire has been kindled: see former note, *Súkta* liii. v. 15.

ADHYÁYA IV. (CONTINUED).

MANDALA IV.

ANUVÁKA I.

SÚKTA I.

The deity is AGNI, or, it may be, VARUNA in the second, third, and fourth stanzas: the *Rishi* is VÁMADEVA: the metre of the first verse is *Ashti*; of the second, *Atijagatí*; of the third, *Dhriti*; and *Trishtubh* of the rest.

Varga XXII.

1. Since the emulous gods ever excite thee,[1] AGNI, who art a deity swift of motion, (to contest), therefore do (thy worshippers) urge thee by their devotions (to bring the deities to their sacrifices): adorable AGNI, they (the deities), have generated thee, immortal, divine, all-wise, as the present divinity among men: they have generated thee as the all-present and all-wise deity.[2]

2. Bring to the presence of the worshippers, AGNI, thy brother VARUNA, as a participator of the sacrifice, with a willing mind, the elder participator of the sacrifice; the ruler of the water, the *Áditya*, the supporter of men, the sovereign venerated by mankind.

3. Friendly and beautiful (AGNI), bring thy friend (VARUNA) to our presence, as two strong horses

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[1] *Samanyavo devasas twám nyerire: samanyavah* is explained by the scholiast, *spardhamánah*, vieing with.

[2] We have in this and the next stanza the same device that has occurred in the 127th and following *Súktas* of the first *Mandala*, vol. II. p. 19, which are written in the same long and complex metre, the repetition at the end of the line of the three or four preceding words: thus we have here, *ádevam janata prachetasam, viswam ádevam janata prachetasam*, with the sense partially modified in the repetition, at least according to the scholiast.

convey the swift chariot along the road to its goal: thou receivest, AGNI, the gratifying (oblation) together with VARUṆA, and with the all-illumining *Maruts*: grant, brilliant AGNI, happiness to our sons and grandsons; grant, beautiful AGNI, happiness to ourselves.

4. Mayest thou, AGNI, who art wise, avert from us the wrath of the divine VARUṆA: do thou, who art the most frequent sacrificer, the most diligent bearer (of oblations), the most resplendent, liberate us from all animosities.

5. Do thou, AGNI, our preserver, be most nigh to us with thy protection at the breaking of this dawn: deprecate VARUṆA for us,[1] and, propitiated (by our praise), feed upon the grateful (oblation), and be to us of auspicious invocation.

Varga XIII.

6. The glance of this auspicious deity, directed towards men, is most excellent, most wonderful, acceptable (to all), as the pure warm butter (from the milk) of the cow (is acceptable) to the deity; as the gift of a milch-cow (is to a man).

7. These are the supreme, true, and desirable births of this divine AGNI,[2] invested (with radiance) in the unbounded (firmament): pure, bright, radiant lord (of all), may he come (to our) sacrifice.

8. The messenger, the invoker (of the gods), riding

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[1] *Ava yakshva no Varuṇam*: *Sáyaṇa* explains the verb by *vináṣaya*, destroy, and the object is *Varuṇa kṛitam*, that which has been done by *Varuṇa*, as disease inflicted by him, such as dropsy; or the term may imply *pápam*, sin: this and the preceding occur, *Yajush*, XXI. 3, 4.

[2] As *Agni*, *Váyu*, and *Súrya*, or it may refer to the places of his manifestation, or earth, firmament, and heaven: see vol. I. p. 248, v. 3.

in a golden chariot with a tongue of flame, he frequents all the chambers (of sacrifice); drawn by red horses, embodied, resplendent, always agreeable, as a dwelling well supplied with food.

9. Associated with sacrifice, and knowing those men (who are engaged in good works), they lead him with the strong cord (of praise): he, the divine Agni, fulfilling (all desires), abides in the dwelling of this mortal, and obtains fellowship in his wealth.

10. May that wise Agni conduct us to that wealth which is desired by the devout; he whom all the immortals have created for (the performance of) sacred rites; of whom heaven is the parent and progenitor, and whom (the priests) verily sprinkle (with oblations).

Varga XIV.

11. He is first engendered in the habitations (of the sacrificers; then upon his station, (the altar), the base of the vast firmament; without feet, without head, concealing his extremities, combining with smoke in the nest of the rain-cloud.

12. Radiance has first proceeded to thee, (Agni), who art glorified by praise, in the womb of the water, in the nest of the rain-cloud: the seven attached (priests) have engendered (praise) to the showerer (of benefits), who is desirable, ever young, embodied, and resplendent.

13. In this world our mortal forefathers[1] departed after instituting the sacred rite, when, calling upon the dawn, they extricated the milk-yielding kine, concealed among the rocks in the darkness (of the cave).

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[1] The *Angirasas*: the purport of this and the next verse is obviously the attribution of the origin of fire-worship to *Angiras* and his followers.

14. Rending the rocks, they worshipped (AGNI), and other (sages) taught everywhere their (acts): unprovided with the means of (extricating) the cattle, they glorified the author of success, whence they found the light, and were thus enabled (to worship him) with holy ceremonies.

15. Devoted (to AGNI), those leaders (of sacred rites), with minds intent upon (recovering) the cattle, forced open, by (the power) of divine prayer, the obstructing, compact, solid mountain confining the cows, a cow-pen full of kine.

Varga XV.

16. They first have comprehended the name of the kine,[1] knowing the thrice seven excellent (forms) of the maternal (rhythm);[2] then they glorified the conscious dawns, and the purple dawn appeared with the radiance of the sun.

17. The scattered darkness was destroyed; the firmament glowed with radiance; the lustre of the divine dawn arose: then the sun stood above the undecaying mountains, beholding all that was right or wrong among mankind.

18. Thereupon awaking, the (*Angirasas*) beheld (the cattle set free), and seized upon the precious treasures: the universal gods then came to all (their) dwellings: MITRA and VARUṆA may your truth be (kept) to him who worships (you).

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[1] *Temanwata prathamam náma dhenoh*: according to *Sáyaṇa*, *dhenoh* may mean *vách*, speech, and with *náma*, *stutisádhakam ṣabdamátram*, mere sound as the means of praise: it may also have its ordinary sense, the passage refering to the ancient nomenclature of cattle, as uttered by the *Angirasas*, as *Ehi*, *surabhi*, *guggulu*, *gandhiní*, &c.

[2] There are twenty-one metres of the Vedas.

19. May I glorify the present radiant AGNI, the invoker (of the gods), the supporter of the universe, most deserving of adoration, without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation.[1]

20. May AGNI be the *Aditi*[2] of all those to whom sacrifice is offered; may he be the guest of all men: receiving the (sacrificial) food of the devout,[3] may he, to whom all is known, be the bestower of felicity.

SÚKTA II. (II.)

The deity and *Rishi* as before; the metre is *Trishṭubh*.

Varga XVI.

1. He who has been placed immortal among the mortals,[4] the observer of truth, a deity triumphant among gods, the invoker of the gods, the most diligent sacrificer, AGNI: he has been placed (upon the altar) to lighten (the ceremony) by his (lustre), and for the elevation of the worshipper, through oblations (in heaven).

2. AGNI, son of strength, generated to day at this our rite, as intermediate between both (gods and man) thou proceedest, the invoker (of the gods), harness-

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[1] According to the scholiast, this implies that no offering is made to Agni on the occasion; praise alone is addressed to him.

[2] May he be the cherisher of the gods as if he were *Aditi* their mother; or *Aditi* may mean the earth, that is, their stay or support: *Mahídhara*, on this verse, *Yajur-Veda*, XXXIII. 16, explains it etymologically; without a defect, *yasya khaṇḍanam násti, adína*, not mean or base.

[3] *Devánam ava ávriṇánah*, according to *Sáyaṇa*, is participating in the sacrificial food of the worshippers: *Mahídhara* explains it, delivering the oblations offered to the gods, *i. e.* through fire.

[4] Or among mortal organs of sense, *Agni* being that of speech: agreeably to the text, *Agnir-vág-bhútwá mukham právisat*.

ing, graceful AGNI, thy robust, vigorous, and resplendent steeds.

3. I celebrate the ruddy, food-bestowing, water-shedding, and swifter-than-thought-going, steeds of him who is the truth: harnessing the brilliant pair (to thy chariot), thou passest between the deities of whom thou art, and human worshippers.[1]

4. Possessed, AGNI, of good steeds, an excellent car, and abundant wealth, do thou, amidst these (worshippers) bring to the man who offers worthy oblations, ARYAMAN, VARUṆA, MITRA, VISHṆU, the *Maruts*, or the *Aṣwins*.

5. May the sacrifice, AGNI, be productive of cows, of sheep, of horses, and, celebrated by thy worshipper, aided by the priests, be ever uninterrupted: may it, mighty AGNI, be productive of food and progeny, long continued, affluent, wide based, and held in full assembly.[2]

Varga XVII. 6. Thou art the munificent recompenser[3] of that man who, sweating (with toil), brings thee fuel, and for thy service causes his head to ache: protect him, AGNI, from every one that seeks to do him evil.

7. May a son, firm in (devotion) and liberal (in offerings), be born to him who presents (sacrificial) food to thee when needing food, who gives thee con-

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[1] *Antaríyase yushmánschadeván viṣa á cha martán*, thou goest between, you the gods, and men; you, is specified from *Agni's* being a divinity: he goes to men to receive the oblation, and to the gods, of whom he is one, to bear it to them.

[2] *Sabháván*, in the presence of spectators, *upadrashṭṛi sabhárúpayuktah*.

[3] *Swataván páyuh* is explained, *dhanaván pálayitṛi*, wealthy preserver.

stantly the exhilarating (*Soma* juice), who welcomes thee as a guest, and devoutly kindles thee in his mansion.

8. Preserve from sin the liberal sacrificer who glorifies thee morning and evening, and, presenting oblations, does what is acceptable to thee in his own abode, like a horse with golden caparisons.[1]

9. Let not him who makes offerings to thee, AGNI, who art immortal, who with uplifted ladle pours out oblations repeating thy praise, ever want riches, and let not the wickedness of a malevolent (foe) circumvent him.

10. May that prayer be agreeable to thee, AGNI, who art a gracious deity, (which is uttered) by the man with whose well-conducted sacrifice thou art well pleased, youngest (of the gods), of whose (rites) when worshipping thee may we be the promoters.

11. May the wise AGNI discriminate between virtue and vice, between (virtuous and wicked) men, as a (groom distinguishes between) the strong and weak backs (of horses):[2] enrich us with wealth accompanied

Varga XVIII.

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[1] *Aṣwo na swe dame hemyáván*, that is, according to the scholiast, *suvarṇa-nirmita-kakshyáván*, having a girth made of gold, applying the epithet to the horse, although separated by *swé dame*, in his own house.

[2] This passage is elliptically and metaphorically expressed, *chittim, achittim, chinavadvi-vidván*, may the sage (*Agni*) distinguish that which is to be known, *chittim jnátavyam puṇyam*, or virtue, and *achittim achetaníyam*, not to be thought of, or *pápam*, sin; or *chittim* and *achittim* may be explained by *jnánam* and *ajnánam*, knowledge and ignorance: *martán*, mortals or men, has no epithets; the scholiast supplies them: the comparison runs, *prishṭheva vítá vrijiná cha*, like backs bright, (*kántáni*) and ill-bearing (*durvaháṇi*); for the horses and the groom, (*aṣwapála*), we are indebted to *Sáyaṇa*.

by virtuous offspring: be bountiful to the liberal giver; shun him who gives not.

12. The unreviled sages abiding in the dwellings of man have glorified the sage (AGNI); therefore, lord of sacrifice, thou mayest proceed with swift-moving feet to behold the admirable and marvellous deities.

13. Resplendent AGNI, youngest of the gods, the satisfier of (the desires of) men, who art easily to be conducted (to the altar), bestow joy-yielding and abundant wealth for his preservation upon the worshipper who praises and worships thee and offers thee libations.

14. Therefore, AGNI, when we labour for thee with hands and feet, and all our members, the pious performers of rites, (the *Angirasas*), exercise their arms in the work (of attrition), as wheelwrights fabricate a car.

15. May we seven priests first in order engender from the maternal dawn the worshippers of the creator (AGNI); may we *Angirasas* be the sons of heaven,[1] and, radiant, divide the wealth-containing mountain.[2]

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[1] *Divasputrá angiraso bhavema,* or may we, the sons of heaven, be *Angirasas;* or, according to the scholiast, *bhútimantah,* possessed of superior power: according to a text cited by the commentator, which, however, is not very explicit, the *Angirasas* are the sons of *Áditya, angirasám ádityaputratwam ámnáyate*: the text is *tasya yad retah prathamam udadípyata tad asáu ádityo abhavat, ityupakramya ye angára ásans-te angiraso abhavan,* that which was his seed was first manifested as *Áditya,* thence, in succession, those which were the cinders became the *Angirasas*: see vol. I. p. 4.

[2] *Adrim rujema dhaninam,* may allude to the rock in which the cows were hidden, or *adri* may be rendered cloud (*megha*), by the disruption of which rain is made to fall.

Varga XIX.

16. Thus, AGNI, our excellent and ancient forefathers, celebrators of holy sacrifice, proceeded to (the region of) pure light,[1] and, reciting prayers and dispersing gloom, they made manifest the purple (kine).

17. Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting AGNI, elevating INDRA, and wandering about (in search), they have gone to the vast (hidden) herd of cattle.

18. Fierce (AGNI), when (INDRA) proclaimed the near presence of the herd of the kine of the divine (*Angirasas*) as a herd of cattle in a well stored stall,[2] the progeny of mortals were thereby enabled (to per-

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[1] *Suchíd ayan dídhitim; díptam sthánam tejaṣ chágachchhan*: *Mahídhara, Yajur*, XIX. 69, explains this by *ravi maṇḍalam*, the orb of the sun, and gives a different interpretation to the last phrases; may we, dividing the rays of the sun, and piercing the earth (with sacrificial posts and the like), also proceed by the path of the gods, or to heaven: it is rather a bold interpretation, however, to convert *apavran*, the third plur. of the third preterite, into *apavṛiṇumah*, first plur. of the present with the sense of the potential: this and the three following verses occur in the *Atharva-Veda*, XVIII. 3, 21, 24.

[2] *Áyútheva kshumati paṣwoh, akhyat devánám yaj-janimánti*, is, literally, like a herd in food-possessing animals, he has said of the gods that which birth is nigh: *janimá*, *Sáyaṇa* interprets *go-sangham*, and makes out the rest as above; or he proposes an alternative, not more intelligible: the second half of the stanza is equally obscure as the first; *martánám chid urvaṣírakṛipran vṛidhe chid arya uparasya áyoh*: *urvaṣíh* is rendered by *Sáyaṇa*, *prajá*, progeny, as if it was the nominative, instead of being the accus. plural; and if so, there is no nom. to *akṛipran*, were made able: the word is remarkable, and is made more so by *Sáyaṇa's* reference to *Yáska*, *Nir*. v. 1, where the word means, as usual, *Apṣaras*, and the etymology is *urvabhya aṣnuta*, or *urubhyám aṣnuta*, who pervades or proceeds from the thigh, conformably to the Pauranik legend of

form pious acts), and the master of the family rendered competent to (provide for) the increase of posterity and (the support of) dependants.

19. We have worshipped thee (Agni), and have thereby become the performers of a good work, adoring the full and variously delighting Agni, the beautiful lustre of the radiant divinity, when the brilliant dawns have arrayed (themselves) in light.

20. Creator, Agni, we have repeated these thy praises to thee who art all-wise; do thou accept them: blaze aloft; make us opulent: do thou who art worshipped by many bestow upon us ample wealth.

Súkta III. (III).

The deity, *Ṛishi*, and metre as before.

Varga XX.

1. Secure Agni, the king of sacrifice, the afflicter (of foes), the invoker (of the gods), the distributor of food through heaven and earth, the golden formed, for your protection, before (surprised by) sudden death.[1]

2. This is the altar which we have decorated for thee, as a wife attached to her husband puts on elegant garments (to gratify him): maturer of good works, sit down in our presence invested (with radiance), while thy flames incline towards thee.

3. Repeat, oh priest, the praise, the prayer, to the attentive, the affable Agni, the beholder of man, the giver of felicity, the divine, the immortal; to him whom the effuser of the libation, like the (bruising) stone, adores aloud.

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her birth from the thigh of *Náráyaṇa*: see also the *Vikramorvaśí* of *Kálidása*, which shews the legend to be of some antiquity.

[1] *Purá tanayitnor achittát*, lit. before the unconsciousness of the thunderbolt; implying, according to the scholiast, a state of unconsciousness, or death, as sudden as if the work of the thunderbolt.

4. Thou, Agni, presidest over this our rite: do thou, who art cognizant of truth, and the author of good works, recognise this our adoration, whenever these exhilarating prayers (are addressed) to thee, whenever friendly relations with thee are (established) in our dwelling.

5. Why, Agni, dost thou reproach us (for our sin) to Varuṇa, why to the heaven? what is our offence? why repeat it to the bountiful Mitra, to earth, to Aryaman, or to Bhaga?

6. Why repeat it when exalted in holy ceremonies? why tell it to the mighty, benevolent, circumambient, truthful wind? why, Agni, to earth, why to man-destroying Rudra?[1]

Varga XXI.

7. Why to the great and nutriment-conveying Púshan? why to Rudra, the object of worship, the giver of the oblation (to the gods)? why to the many-hymned Vishṇu? why tell our sin to the extensive year?[2]

8. Why tell it to the veracious company of the

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[1] *Rudráya nṛi-ghne*, the man-slayer, *Rudra*; the scholiast says, of wicked men.

[2] *Ṣarave vṛihatyai*: *ṣaruh, ṣarat, samvatsarah*, or *ṣaru*, may mean *nirṛiti*, the female personification of evil, who, by some unaccountable inadvertence, I have turned, in a former passage, into a male deity: see vol. I. p. 107, verse 6: *nirṛiti* does occur, however, in the masculine; as in the scholia on the *Taittiríya Yajush*, I. 2, 11: *nirṛitir yajnavighátí rákshasah*, an evil spirit disturbing sacrifice. Cal. Ed. p. 405: and in the comment of *Bharatasena* on the word *nairṛita* in the *Amara kosha*, I. 1, 56, he gives *nirṛiti* as synonymous with *nairṛita*; *nirṛitir eva nairṛita iti vá*, citing the *Ratna kosha* in confirmation, *nairṛitas tu khasáputro rákshaso nírṛitis-cha sah*, *Nairṛita*, the son of *Khasá*, a *Rákshasa*, he is also *Nirṛiti*: in the passage of the first *Ashṭaka* adverted to, the epithets are feminine, and the change of sex is unwarranted.

Maruts? why, even when asked, to the mighty sun? why repeat it to ADITI, or to the swift wind? fulfil, all-knowing JÁTAVEDAS, (the worship) of heaven.

9. I solicit, AGNI, the milk of the cow, essential for the sacrifice: yet immature, (she possesses) the sweet and ripe (fluid): black though she be, yet with her white nutritious milk she maintains mankind in existence.

10. The male AGNI, the showerer (of benefits), has been sprinkled by the genuine sustaining milk: the giver of food proceeds unswerving (from his course), and the sun, the shedder of rain, has milked the white (fluid) of the udder (of the firmament).[1]

Varga XXII.

11. By the sacrifice, the *Angirasas*, rending the mountain asunder, have thrown it open, and returned with the cows: the leaders (of holy rites) have arrived happily at the dawn, and the sun was manifest as AGNI was engendered.[2]

12. By sacrifice, AGNI, the divine rivers, immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in his speed.

13. Go not ever, AGNI, to the sacrifice of any one who injures us; nor to that of a malevolent neighbour; nor to that of an (unnatural) relation: accept not the due (oblation) from an insincere brother: let us not derive enjoyment from the enemy of a friend.

14. AGNI, worthily worshipped, conservator, conciliated (by our offerings), protect us with thy protections: enlighten us: entirely extirpate our sin; overcome the great and exulting *Rákshasas*.

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[1] *Duduhe pṛiṣnir-údhas*: *Pṛiṣni* here, according to the comment, is a synonyme of *Súrya*.

[2] Alluding to the early morning sacrifice with fire, probably instituted by the *Angirasas*.

15. Be propitiated, AGNI, by these hymns; accept, hero, these (sacrificial) viands (presented) with praises: be pleased, ANGIRAS, by our prayers: may the adoration addressed to the gods exalt thee.

16. AGNI, creator, to thee who art wise, acquainted with the past, I address, oh sage, these soliciting mysterious words, (these) ever-to-be-recited poems,[1] together with praises and prayers.

SÚKTA IV. (IV.)

The deity is AGNI, the *Rakshas*-slayer; the *Ṛishi* and metre as before.

Varga XXIII.

1. Put forth thy strength, AGNI, as a fowler spreads a capacious snare: proceed like a king attended by his followers on his elephant:[2] thou art the scatterer (of thy foes): following the swift-moving host[3] consume the *Rákshasas* with thy fiercest flames.

2. Thy swift and errant flames descend (on every side): fierce-shining with vigour consume (the foe):

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[1] *Nivachaná (ni) kávyáni; nitaram vaktavyáni, kavibhiḥ kṛitáni*, those which are made by poets ever to be recited.

[2] *Rájevámaván ibhena:* the latter (*ibha*) may mean fearless, (host understood) *gatabhayena*, or, as usual, *hastiná*: *ama* has also different interpretations, a minister, for *amátya*, or *ama*, an associate; or sickness, inflicting it on the foe: the verse occurs in the *Nirukta*, VI. 13, and is explained as in the text; and again in the *Yajush*, XIII. 9, with, upon the whole, a similar explanation.

[3] *Trishwim anu prasitim drúṇánaḥ* is explained by *Sáyaṇa*, *kshipragá manim prakrishtám senám anugachchhan: Yáska* puts the two first into the third case, *trishvyá anu prasityá*, but does not give any meaning to the latter: the first he explains quick: *Sáyaṇa* also gives the reading, and explains the noun by *santatayá gatyá*, with extended or continuous march: *Mahídhara* gives *prasiti* the import it had in the first part of the verse, a net, a snare: this and the three following verses occur in the *Yajush*, XIII. 10, 13: the explanation occasionally slightly varies.

scatter, AGNI, with the ladle (of oblation), scorching flames, and sparks, and brands.

3. Do thou, who art most rapid, direct thy (flames) against opposing (rays),[1] and, unresisted, become the protector of this thy people against the calumniator who is remote or who is nigh: let no malevolent (foe) prevail against us (who are) thy worshippers.

4. Sharp-weaponed AGNI, rise up; spread wide (thy flames) against (the *Rákshasas*); entirely consume the foes: blazing AGNI, burn down him who acts as an enemy towards us[2] like a piece of dry timber.

5. Rise up, AGNI, chastise those who overpower us; manifest thy divine energies; slacken the strong (bow strings) of the malignant kings; destroy those (who are hostile), whether kindred or unallied.[3]

Varga XXIV.

6. He experiences thy good favour, youngest (of the gods), who offers praise to thee, a Brahman, coming quickly (to bestow felicity):[4] to him are all prosperous days and wealth (of cattle) and treasures: do thou, as the lord of sacrifice, shine upon his dwelling.[5]

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[1] *Prati spaṣo visṛija: spaṣah* is explained by *Sáyaṇa, parabádhakán rasmír,* or he says it may mean *chárán,* spies, sent to determine between true and false, *satyánṛitavivekártham*; so *Mahídhara* interprets it, *pranidhín,* but he understands by it binders, imprisoners, *bandhanakṛitah.*

[2] *Arátim chakre* may also mean who annuls or prevents our donation, one who makes a gift no gift.

[3] *Jámim-ajámim, bandhum abandhum;* or it may mean whether formerly overcome or not: *Mahídhara* explains it *punaruktam apunaruktam,* repeated or not repeated; or *punah punastáḍitam atáḍítam,* repeatedly chastised or not chastised.

[4] *Ivate brahmaṇe;* we have no explanation of the latter except *parivriḍháya,* to the greatly augmented.

[5] *Aryo vi duro abhidyaut,* is also, as *Sáyaṇa* observes, dif-

7. May the liberal man ever be prosperous who propitiates thee with constant oblations and praises: may all the days in his arduous life be prosperous, and may this (his) sacrifice be (productive of reward).

8. I reverence thy good favour, AGNI: may this reiterated and resounding hymn convey due praise to thy presence: may we be possessed of good horses and good cars,[1] that we may pay thee homage; and do thou daily bestow upon us riches.

9. May every one of his own accord diligently worship thee, shining in the (hall) morning and evening, every day: thus, sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship thee.

10. Thou, AGNI, art the protector of him who, possessed of good horses and a golden car, approaches thee with a chariot laden with wealth: thou art the friend of him who gratifies thee by the due performance of hospitality to thee.

Varga XXV.

11. Invoker (of the gods), youngest (of the deities); possessed of excellent wisdom, through the alliance (with thee produced) by holy texts, which came to me from my father GOTAMA, I demolish the powerful (demons): do thou, who art the humbler (of foes), be cognizant of our praises.

12. All-wise AGNI, may thy protecting (rays), unslumbering, alert, propitious, unslothful, benignant, unwearied, co-operating, having taken their place (at this sacrifice), preserve us.

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ferently rendered by some, he the worshipper especially shines over his house, *aryo yajamáno grihán abhi viseshena dyotate.*

[1] This, according to the scholiast, is metaphorical for may we, being with sons, grandsons, and the like, worship thee.

13. Those thy protecting (rays), AGNI, which, beholding (what had chanced), preserved the blind son of MAMATÁ from misfortune:[1] he, knowing all things, cherished those benevolent (rays),[2] and his enemies, intending to destroy him, wrought him no harm.

14. AGNI, who art freed from shame, by thee we are made opulent; by thee we are protected; may we, through thy guidance, attain abundant food: cherisher of truth, destroy both (sorts of calumniators), those who are nigh, those who are far off, and in due course fulfil (our desires).

15. May we propitiate thee, AGNI, by this fuel: accept the praise that is recited by us: consume the unadoring *Rákshasas*; thou who art to be honoured by (thy) friends, preserve us from the reproach of the oppressor and the reviler.

ADHYÁYA V.

MAṆḌALA IV. CONTINUED.

ANUVÁKA I. CONTINUED.

SÚKTA V. (V.)

The deity is AGNI as VAIṢWÁNARA; the *Ṛishi* VÁMADEVA; the metre *Trishṭubh.*

Varga I.

1. How may we present rejoicing (fit offerings) to AGNI, the showerer (of benefits); to VAIṢWÁNARA, he, who bright with great lustre, sustains the heaven,

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[1] Allusion is made, according to the commentator, to the well-known filthy legend of the birth of *Dírghatamas,* who, it is here said by *Sáyaṇa,* recovered his sight by worshipping *Agni.*

[2] *Rarahsha tán sukṛito viṣwavedas:* it is not very clear whether *viṣwavedas* applies to *Agni* or to *Dírghatamas: Sáyaṇa,* by inserting *bhaván,* your honour, adopts the former, but it seems questionable.

with his entire vast and insupportable (bulk), as a pillar (sustains a roof).

2. Reproach not the divine (AGNI), who, accepting the oblation, has given this wealth to me, his mortal (worshipper) of mature (intellect); AGNI, who is wise, immortal, discriminating, (who is) VAIṢWÁNARA, chief conductor (of rites), the mighty.

3. May AGNI, filling both (the middling and most excellent condition),[1] bright shining, of manifold vigour, the showerer of (benefits), the possessor of affluence, (who comprehends) by (his) wisdom the mysterious sacred hymn, as (they track) the footsteps of a (missing) cow, reveal (the sense) to me.[2]

4. May the sharp-toothed AGNI, possessed of excellent wealth, consume with his fierce radiance those (adversaries) who injure the firm and valued glories of the sapient VARUṆA and MITRA.

5. Like women who have no brethren, going (about from their own to their father's house), women adverse to their lords going astray, so the wicked, false (in thought), false (in speech),[3] they give birth to this deep abyss (of hell).[4]

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[1] *Dwibarhá*, is explained by the scholiast, *dwayor madhyamottamayoh sthánayoh parivriḍhah.*

[2] *Sáma-mahi-padam na goh apagúlḥam vividwán agnir mahyam predu vochan manísham:* the detached position of several of these words makes the sense somewhat uncertain; *manísham*, the scholiast connects with *Sáma*, and explains it *jnátavyam*, what is to be known: *apagúlḥam atyantarahasyam* he would seem to attach to *padam*, but both renderings are perhaps questionable.

[3] *Anṛitáh, mánasasatyarahitá*; *asatyáh, váchikasatyarahitáh.*

[4] *Idam padam ajanatá gabhíram*, they engender this deep station, that is, according to *Sáyaṇa*, *narakasthánam.*

Varga II.

6. Purifier, AGNI, bestow on me, not neglecting thy worship, this acceptable and vast (wealth), like a heavy load on a feeble (bearer), together with invigorating food; (wealth), secure, abundant, tangible, and consisting of the seven elements.[1]

7. May our (self)-purifying praise, suited to his glory, and accompanied by worship, quickly attain to that omniform (VAIṢWÁNARA)[2] whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.[3]

8. What objection (can be offered) to this my assertion, that they affirm that the milk of the kine, which (the milkers) obtain like water, is placed in concealment (by VAIṢWÁNARA), and cherishes the excellent and valued expanse of the wide earth.

9. I recognise this adorable assemblage of the great (deities),[4] which from of old the milk-shedding cow affects, shining above the region of water, (the firmament), in secret; swift gliding, swift moving.

10. Then, radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow, and the tongue of the

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[1] *Saptadhátu,* the scholiast says, means seven sorts of animals, agreeably to the text, *Sapta grámyáh paṣavah saptáraṇyáh,* seven tame, seven wild animals.

[2] *Vaiṣwánara* is here said to be understood in the sense of the sun, upon the authority of *Yáska,* or, according to different opinions, the word expresses *agni* as lightning, or *áditya.*

[3] *Sasasya charman adhi priṣneh* the scholiast explains *swapata iva niṣchalasya dyulokasya upari charaṇáya,* for going above the immoveable heaven like the sun.

[4] *Mahámáníkam,* the solar orb, according to the scholiast identified with *vaiṣwánara, súryamaṇḍalam vaiṣwánara.*

assiduous (performer of holy rites),[1] the resplendent showerer (of benefits), approaching the excellent station of the maternal (cow), seeks to drink the milk.

11. Interrogated with respect, I declare the truth, that this (wealth is acquired), JÁTAVEDAS, by the praise of thee: thou rulest over it, (over) all that (it may be), the wealth that is in heaven or on earth.

12. What is the value of this (wealth) to us? what is its advantage? inform us, JÁTAVEDAS, for thou knowest: (tell us) what is the best (course) for us on this secret path, so that we may follow unreproached the direct road.

13. What is the limit, what are the objects, which is the desirable (end) to which we rush like swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

14. (Men are) not satisfied by unproductive, frivolous, inconclusive, scanty speech; then what, AGNI, do they here say to thee? devoid of the implements (of worship), let them suffer from distress.[2]

15. For the prosperity of this (institutor of the rite), the host (of the flames) of the kindled (AGNI), the showerer (of benefits), the giver of dwellings, has blazed in the hall (of sacrifice); clothed in radiance,

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[1] The text has only *prayatasya*, which the commentator amplifies into *áhavaníyádirupeṇa niyatasya vaiṣwánarasya*, of *vaiṣwánara* active in the form of the *áhavaníya* fire and the rest.

[2] That is, if they pretend to worship *Agni* without the oblation, and other materials of a burnt offering, they cannot expect his favour.

beautiful in semblance, and glorified by many, he shines like a man with opulence.[1]

SÚKTA VI. (VI.)

The deity is AGNI, the *Ṛishi* and metre as before.

Varga IV.

1. AGNI, ministrant of the sacrifice, do thou who art entitled to worship, be above us in this offering to the gods; for thou prevailest over all that is desirable;[2] thou inspirest the praise of the worshipper.

2. The unperplexed, the sagacious, exhilarating AGNI, the ministrant priest, has been placed amongst men for (the celebration of) sacrifices: like the sun, he spreads light above, and props the smoke above the sky like a pillar.

3. The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting (the worship) of the gods, circumambulates (the fire): the newly-trimmed post is set up, the impending shining axe falls upon the victims.

4. When the sacred grass is strewn and the fire is kindled, the *Adhwaryu* rises, propitiating (the gods), and AGNI, the offerer of the oblation, ancient and multiplying (the offering,) thrice circumambulates (the victim) like a keeper of cattle.[3]

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[1] *Kshitir-na ráyá*, like a *raja*, or the like, with wealth of cattle and treasure, *ráyáṣwádiná dhanena rájádiriva*.

[2] *Viṣwam abhyasi manma*: the last is interpreted by *Sáyaṇa*, *mananíyam ṣatrúṇám dhanam abhibhavasi*, thou conquerest the desirable wealth of foes.

[3] The expression is not very clear, *Paryagnistrivishṭyeti*, *Agni* goes round, having thrice returned, *trir-ávṛitya paryeti*, or *trirhi paryagnih kriyate*, *Agni* is thrice made around, which would imply that the fire was thrice circumambulated: the next

5. AGNI, the sacrificer, the exhilarator, the sweet-spoken, the object of sacrifice, moving measuredly, circumambulates (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around:[1] all the regions are alarmed when he blazes.

6. Bright-shining AGNI, beautiful and auspicious is the semblance of thee, who art terrible and wide-spreading, for (the nights) hide not thy splendour with darkness, nor do the malignant (spirits) inflict any injury on thy person.

7. Of whom, progenitor (of mankind), the benevolence is never checked; whose parents need not urge him to exertion;[2] so that the well-satisfied, purifying AGNI shines like a friend amongst men, the descendants of MANU.[3]

8. AGNI, whom the twice five sisters[4] dwelling amongst men, the descendants of MANU, have engendered, like females, (awaking) him at dawn,[5] feeding

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stanza, however, clearly shews that it is *Agni* who goes round, either the altar or the victim: *Sáyaṇa* says the latter, *parito gachchhati paṣum.*

[1] *Asya vájino na ṣoká* may also be rendered *aṣwá iva díptayo dravanti*, his rays spread fast like horses.

[2] *Na mátará pitará nú chid ishṭau,* nor mother and father, *i. e.* heaven and earth, are quickly powerful in urging him: *yasya preshaṇe kshipram eva na prabhavataḥ,* is *Sáyaṇa's* interpretation.

[3] *Mánushishu vikshu,* may mean only human beings.

[4] The fingers employed in producing fire by attrition.

[5] *Usharbudham atkaryo na dantam, striya iva ushasi budhyamánam havishám bhakshakam:* there is no verb, unless *jíjanan* is borrowed from the first half of the stanza: the meaning of *daṇta* may be also questionable.

on oblations, brilliant, of goodly aspect, and sharp as an axe.

9. Thy horses, AGNI, breathing foam, red-coloured, straight-going, well-paced, bright-shining, vigorous, well-membered, and of graceful form, are summoned to the worship of the gods.

10. Those, thy rays, AGNI, triumphant, wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal), loud-sounding like the company of the *Maruts*.

11. Well-kindled AGNI, for thee the prayer has been composed:[1] may (the priest) propitiate (thee) by (his) praise: the (sacrificer) offers worship: bestow upon us manifold (wealth): desiring (riches), men sit down adoring AGNI, the invoker of the gods, the glorifier of mankind.

SÚKTA VII. (VII.)

The deity and *Rishi* as before; the metre of the first stanza is *Jagatí*, of the five following *Anushtubh*, and of the rest *Trishtubh*.

Varga VI.

1. This invoker of the gods and minister of frequent worship, who is to be glorified at sacrifices, has been placed first (of the gods) by the performers of the rite:[2] the AGNI whom APNAVÁNA and other *Bhrigus*[3]

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[1] *Akári Brahma*, the prayer or praise has been made; rather unfavourable to the doctrine of the uncreated origin of the Veda.

[2] According to *Mahídhara*, *Yajur-Veda*, III. 15, the *Agni* here intended is the *Áhavaníya* which is kindled before the *Dakshína*.

[3] *Apnaváno bhrigavah*: according to *Sáyana*, *Apnavánah* is the name of a *Rishi* of the family of *Bhrigu*: *Mahídhara*

lighted in the woods for the sake of all men, marvellous (in his acts), and sovereign (over all).

2. When, Agni, is the lighṭ of thee, bright-shining, to be manifested; for therefore have mortals accepted thee as to be worshipped amongst mankind.

3. Contemplating thee in every dwelling, truthful, intelligent, (brilliant with sparks) like the sky with stars, the perfecter of all sacrifices.

4. Men have brought, for the sake of all people, the swift messenger of the worshipper (to the gods),[1] who (rules) over all mankind, the manifester, the resplendent.[2]

5. They (the worshippers) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifyingly-radiant, the performer of frequent sacrifice, (brilliant) with seven flames.

Varga VII.

6. Him, abiding in the maternal (waters) and in the woods, loved, yet unapproached,[3] wonderful, hidden in a cave, endowed with knowledge, seeking (oblations) from any quarter.[4]

7. Whom, when they desist from slumber, the devout propitiate in the abode of water at every sacrifice: the mighty Agni, to whom oblations are to be offered

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makes it the plur. *apravánáh,* and other *Ṛishis,* and the *Bhṛigus:* he says it may also mean *putravantah,* having sons, an epithet of the *Bhṛigus.*

[1] *Dútam vivaṣwatah:* the second is explained *manushyasya yajamánasya,* of the man, of the worshipper.

[2] *Bhṛigavánam-bhṛiguvad-ácharantam,* going like *Bhṛigu,* that is, *dípyamánam-ityartha,* shining, or being kindled.

[3] *Vítam-kántam; asritam, dáhabhayádasevitam,* bright or beloved, not honoured or served, through fear of being burnt.

[4] *Kúchid arthinam:* the first is for *kwachit,* anywhere, any how; seeking fuel, butter, &c., *samidájyádihavih swíkurvantam.*

with reverence, who, truthful always, accepts the sacrifice.

8. Thou who art all-knowing understandest the functions of a messenger (of the gods) at the sacrifice: well informed of both heaven and earth, and the intermediate (firmament), and a most intelligent, ancient, and amplifying envoy, thou goest up the ascents of heaven.

9. Dark is the path of thee who art bright; the light is before thee; thy moving radiance is the chief of (all luminous) bodies: when the present (worshippers) take up the germ (in the sticks of attrition) thou art speedily generated, and becomest indeed the messenger (of the sacrifice).

10. The light of the speedily-generated is visible, and when the wind fans the flame, he (AGNI) spreads his blazing tongue amongst the trees, and with his (glowing) teeth consumes the standing (fuel his) food.

11. When quickly, with rapid (radiance), he has carried off his food, the mighty AGNI makes (himself) the fleet messenger (of the worshipper); consuming (the fuel), he allies himself with the force of the wind, and as (a horseman) urges his fast steed, so the rapid going AGNI invigorates and urges (his flames).

SÚKTA VIII. (VIII.)

The deity and *Ṛishi* as before, the metre is *Gáyatrí*.

Varga VIII.

1. I propitiate thee with praise, the messenger (of the gods), the omniscient, the bearer of oblations, the immortal, the chief sacrificer.[1]

2. The mighty one knows how to bestow the (de-

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[1] *Sama-Veda*, I. 12.

sired) wealth (upon the worshipper); he knows the ascents of heaven: may he bring the gods hither.

3. He, the divine (AGNI), knows how the gods are to be reverenced: to the sincere (worshipper) in his dwelling he gives the wealth that is desired.

4. He is the invoker (of the gods), comprehending the deity of (their) messenger; and, knowing the ascent of the sky, he travels between earth and heaven.

5. May we be they who propitiate AGNI with gifts of oblations, and who, cherishing him, feed him with fuel.

6. They are renowned for riches and for progeny, who, venerating AGNI, offer him oblations.

7. May riches, envied by many, devolve upon us day by day, and (abundant) food await us.

8. May the wise AGNI entirely obviate by his power the removable (ills) of men the descendants of MANU.[1]

SÚKTA IX. (IX.)

The deity, *Ṛishi,* and metre as before.

Varga XI.

1. AGNI, make us happy, for thou art mighty,[2] (thou) who comest to this devout man to sit down on the sacred grass.

2. May that AGNI, who is difficult to overcome, who is immortal, who is pre-eminent among men the descendants of MANU, become the messenger of all the gods.

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[1] *Atikshipreṇa vidhyati,* is explained *kshepyányevavináṣayitum arháni duritáni atiṣayena násayatu,* may he entirely destroy the evils which are capable of being destroyed.

[2] *Sáma-Veda,* I. 23: Professor Benfey's text reads, *Mahán asyaya ádevayum*: Professor Müller has *mahánasi ya im-á-devayum.*

3. He is conveyed into the sacrificial hall as the *Hotṛi* to be adored at sacrifices, or as the *Potṛi*[1] he sits down (on the sacred grass).

4. AGNI may be the officiating priest at the sacrifice,[2] or the master of the house in the sacrificial chamber, or he sits down as the *Brahman*.

5. Thou, who art the director (of the ceremonial),[3] acceptest the oblations of devoutly-worshipping man the descendants of MANU.

6. Thou art willing (to fulfil) the office of messenger for the mortal whose oblations at the sacrifice thou art pleased to convey.

7. Be pleased by our sacrifice; (be pleased) ANGIRAS, by our offering: hear our invocation.

8. May thy inviolable car, whereby thou defendest[4] the donors of oblations, be everywhere around us.

SÚKTA X. (X.)

The deity and *Ṛishi* as before, the metre is *Padapankti*.

Varga X.

1. We celebrate thee to day, AGNI, who art like a horse (in conveying our burdens) with thy praises,

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[1] Two of the sixteen priests are here named: the *Hotṛi* is the offerer of the oblation; the function of the *Potṛi* doubtful.

[2] *Uta gná agnir adhwara:* the meaning of *gná* is, usually, *devapatní*, a wife of a deity, agreeably to which, one rendering suggested by *Sáyaṇa* is *agnir yáje devapatnir yajati*, *Agni* worships the wives of the gods at the sacrifice; or, as an alternative, *gná*, as equivalent to *gachchhan*, going, may designate the *adhwaryu*, who moves about at the ceremonial.

[3] *Upavaktá*, the priest who pronounces the formulæ of sacrifice, or he may be the *Brahmá*, or the *Sadasya*, directing what is to be done.

[4] The verse occurs in the *Yajush*, III. 36.

conveying (our wishes to the gods), and (who art) like a benefactor, propitious and affectionate.[1]

2. Be now the conveyer, AGNI, of our auspicious, powerful, efficacious, truthful, and great sacrifice.

3. AGNI, who like the sun art light, propitiated by these our hymns, come to our presence with all thy hosts (of radiance).[2]

4. Glorifying thee, AGNI, to day, with these our praises, may we offer thee (oblations): thy (flames), bright as those of the sun, roar aloud.

5. Thy lovely radiance, AGNI, whether by day or by night, shines upon (all objects) like an ornament (to give them) beauty.

6. Giver of sustenance, (AGNI), thy favour is free from fault, like clarified butter: thy pure and golden lustre shines like an ornament.

7. Truthful AGNI, verily thou removest from the mortal who institutes (thy) worship, whatever sin has been committed (by him) of old.

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[1] *Yajush*, XV. 44.: as the text is very elliptical, *Mahídhara* has a somewhat different explanation: thus, of *aśwam na*, like a horse, he says it alludes to the *Áśwamedhiha* horse, as the priests celebrate him at the sacrifice: *Sáyaṇa* explains the simile, *Agni* is the bearer of oblations as a horse is of burthens, *bodháram aśwamiva tathá havisho váhakam*: of the epithet of *stomaiḥ*, or *ohaiḥ*, both agree in deriving it from *vaha*, to bear, but one explains it bearing, or causing to acquire, fruit or reward; the other, causing to attain to *Indra* and the rest, *Indrádi prápakaiḥ*: *kratum na*, *Sáyaṇa* renders *upakartá-ramiva*, like a benefactor; *Mahídhara* explains it sacrifice, may we celebrate or augment that thy sacrifice, *Agni*, with praises, &c.: the verse occurs also *Sama-Veda*, I. 434, II. 1127.

[2] This and the preceding occur *Yajur-Veda*, XV. 45 and 46, and *Sáma-Veda*, II. 1128, 1129.

8. May our friendly and fraternal attentions to you deities prove fortunate; for such (attentions shewn) in every sacrifice (form) our security in the sphere (of the gods).[1]

ANUVÁKA II.

SÚKTA I. (XI.)

The deity and *Rishi* as before, the metre is *Trishṭubh.*

Varga XI.

1. Powerful AGNI, thy auspicious radiance shines upon the proximity of the sun (by day); thy bright and visible (lustre) is conspicuous by night,[1] as the bland and pleasing food (of sacrifice, the oblation) becomes manifest in thy form.

2. AGNI, who art engendered repeatedly, and glorified by sacrifice, set open heaven to him who offers thee adoration: resplendent (AGNI), bestow upon us that ample and acceptable (wealth), which, radiant (deity), thou, with all the gods, hast given (to other worshippers).

3. The offerings[2] (to the gods) are engendered, AGNI, of thee; from thee (proceed) praises; from thee effective prayers; from thee come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

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[1] So *Sáyaṇa* explains, *no nábhih sadane*; *nábhi, bandhanam,* binding or fastening: *devánaín stháne,* in the place of the gods, and *sasminnúdhan, sarvasmín yajne,* in every sacrifice.

[2] That is, oblations are to be offered with fire both morning and evening.

[3] *Kávyá* for *kávyáni* is explained by *Sáyaṇa,* acts in connection with fire, such as bringing the deities, conveying oblations and the like, or it may mean the functions of the *adhwaryu*; otherwise it might have been thought to refer to the *kavya,* or offerings to the *Piṭris* or manes.

4. From thee, who art vigorous, the conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength; from thee comes wealth approved of by the gods, the source of happiness; from thee, AGNI, (is obtained) a swift unarrested horse.

5. Immortal AGNI, devout mortals worship with holy rites thee the first deity (of the gods), whose tongue exhilarates (them),[1] the dissipator of sin, the humiliator (of the demons),[2] the lord of the mansion, the unperplexed.

6. AGNI, son of strength, since thou protectest (thy worshippers), far (remove) from us all iniquity; far (remove from us) sin; far (from us) all evil thoughts; for prosperous is he of whom thou, who art radiant by night, promotest the well-being.

SÚKTA II. (XII.)

Deity, *Ṛishi*, and metre as before.

1. May he who with uplifted ladle kindles thee, and thrice every day presents to thee the (sacrificial) food, knowing thy glory, JÁTAVEDAS, to be invigorated by the act, surpass (all others) in riches.

2. He who, labouring diligently, brings thee fuel, honouring, AGNI, thy great glory; he who kindles thee in the evening and at dawn; he, prosperous and destroying his enemies, acquires riches.[3]

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[1] By taking as their mouth the oblation.

[2] *Damúnasam* has various meanings: *rakshasám damanakaraṇa manasupetam,* being intent on destroying the *Rákshasas,* having a mind for taming, or a tamed or humble mind, a liberal or a domestic mind.

[3] *Doshá ṣivah sahasoh suno yam deva á chit sachase swasti:* *Sáyaṇa* refers *ṣivah* to *Agni,* as *ṣivakara,* making happy, but then there is no antecedent to *yam,* whom.

3. AGNI is the possessor of great strength,[1] of excellent food, of riches, the youngest (of the gods): abounding in sustenance, he gives to the mortal who worships him precious (wealth) according to (his devotion).

4. If, youngest (of the gods), with the inconsiderateness common to men, we have ever committed any offence against thee, make us free from the defects of earth;[2] efface entirely, AGNI, our offences.

5. Let not us, AGNI, who are thy friends, ever suffer harm from any great or comprehensive offence against either gods or men: bestow forgiveness upon our sons and grandsons, the reward of what has been well done.[3]

6. Adorable *Vasus*, in like manner as you have liberated the cow bound by the foot, so set us free entirely from sin; and may our existence, AGNI, be prolonged.

SÚKTA III. (XIII.)

The deity, *Rishi*, and metre as before; or the deities may be considered as those specified or alluded to in each stanza.

Varga XIII.

1. Favourably-minded, AGNI has manifested (his might) in regard to the wealth-bestowing procession of the resplendent dawns:[4] proceed, AŚWINS, to the

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[1] *Brihatah kshatriyasya* is explained by the scholiast, *mahato balasya.*

[2] *Aditer anágán* is rendered by *Sáyana, bhúmer anágasah, páparahitán*: in what sense the sins of earth, or against the earth, is to be understood, must be a matter of conjecture.

[3] *Yachchha tokáya, tanayáya, sám yoh: sam* the scholiast explains by *páparúpodravanám śántim,* expiation or pacification of violences of the nature of sin, and *yoh, sukritotpáditam sukham,* happiness produced by what is done well.

[4] This is apparently a mere paraphrastic announcement that the dawn having appeared the morning fire is to be lighted.

dwelling of the pious (worshipper): the divine sun rises with splendour.

2. The divine SAVITṚI diffuses his light on high, dispersing the dew, and like a vigorous (bull) ardent for the cow: then VARUṆA, and MITRA, and other (divinities), hasten to (fulfil)[1] their offices when they elevate the sun in the sky.

3. Seven great coursers convey that sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.

4. Divine (sun), thou proceedest with most powerful (horses), spreading thy web (of rays), and cutting down the black abode (of night): the tremulous rays of the sun throw off the darkness which is spread like a skin over the firmament.

5. This sun, not far removed, and unobstructed, whether (looking) downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

SÚKTA IV. (XVI.)

The deity or deities, the *Rishi*, and metre as before.

Varga XIV.

1. The resplendent AGNI, by whom all is known, has manifested (his might) in regard to the dawns

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[3] *Yat súryam divy-árohanti* the scholiast explains, *yadá rasmayah súryasya árohanam kárayanti*, when the rays of light cause the ascent of the sun, otherwise the nominative of the verb might be thought to be *Mitra, Varuṇa,* and the rest, *Mitra* being the deity presiding over the day, *Varuṇa* over the night.

radiant with lustre: far-going NÁSATYAS, come with your car to this our sacrifice.

2. The divine SAVITṚI displays his banner on high, diffusing light through all worlds: contemplating (all things), the sun has filled heaven and earth and the firmament with his rays.

3. The great and intelligent dawn, variegated with (many-coloured) rays of purple tint, bringing opulence, has come with (her) lustre: the divine USHAS, arousing (the sleepers), proceeds with her well-harnessed car (to distribute) felicity.

4. May those robust and active horses bring you, (AṢWINS), hither at the breaking of the dawn, and may these *Soma* juices prepared, showerers (of benefits), for your drinking, exhilarate you at this (our sacrifice).

5. This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky.[1]

SÚKTA V. (XV.)

The deity of the first six stanzas is AGNI; of the two next SOMAKA; of the two last the AṢWINS; the *Ṛishi* is *Vámadeva*, the metre *Gáyatrí.*

Varga XV.

1. AGNI, the invoker (of the gods), like a horse (that bears a burden), is brought to our sacrifice;[2] a deity adorable amongst deities.

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[1] See the preceding hymn.

[2] *Pariṇíyate* has, however, a technical import, implying a formal ceremonial, the bringing of the fire taken from the household fire wherewith to light the sacrificial fire, *váji san* being a horse; that is, whom they load as a horse bringing a load; *Agni* being brought to become the bearer of the oblation, *havir váhanah.*

2. AGNI, thrice (a day), comes to our sacrifice like a charioteer, bearing the sacrificial food to the gods.

3. The sage, AGNI, the lord of food, has encompassed the oblation,[1] giving precious things to the donor.

4. Radiant is this AGNI, the subduer of foes, who is kindled on the (altar) of the east as (he was kindled) for SṚINJAYA[2] the son of DEVAVÁTA.

5. May the mortal who is strenuous (in worship) acquire authority over this AGNI, the sharp-rayed, the showerer (of benefits).

Varga XIV.

6. They diligently worship him daily who is like a horse (to convey oblations), who is liberal and resplendent as the son of heaven, (the sun).

7. When the prince, the son of SAHADEVA, promised (to present) me with two horses, I withdrew not when called before him;[3]

8. But immediately accepted those two excellent and well-trained horses from the prince, the son of SAHADEVA.

9. Divine AṢWINS, may this prince, SOMAKA, the son of SAHADEVA, your (worshipper), enjoy long life.

10. Divine AṢWINS do you two make the prince, the son of SAHADEVA, long-lived.

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[1] *Yajur-Veda*, II. 35, *Sáma-Veda*, I. 30: the commentator on the latter interprets the verb *paryakramít* as taking the offerings for conveyance to the gods.

[2] A certain *Somayáji*: we have several princes of the name in the Puráṇas, but none distinguished by this patronymic: the *Sṛinjayas* are also a people in the west of India: *Vishnu P.* 193.

[3] *Achchá na húta udaram* is explained, *abhimukhena kumáreṇa húta san tavaṣvavalabdhwá na nirgataván asmi,* being called by the present prince, I did not go forth without receiving the two horses.

SÚKTA VI. (XVI.)

The deity is INDRA; the *Rishi* as before; the metre is *Trishtubh.*

Varga XVII. 1. May the truthful MAGHAVAN, the accepter of the spiritless *Soma*,[1] come to us; may his horses hasten to us: to him we offer this sacrifice, the very potent beverage: may he grant the fulfilment of our desires.

2. Hero, INDRA, set us free to-day to give thee exhilaration at this sacrifice, as (they let loose a horse) at the end of the road: may the worshipper, like UṢANAS, repeat an acceptable prayer to thee, the knower (of all things), the destroyer of the *Asuras.*

3. Like a sage (knowing) what is hidden, and fulfilling sacred rites, so the showerer (of benefits), quaffing copiously the effused (libation), exults (in the draught), and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception by day.[2]

4. When the vast luminous heaven manifested by the rays (of light) is displayed, then are (the deities) resplendent according to (their heavenly) abode: the chief of leaders, (INDRA),[3] in his approach has scattered the thick glooms so that men may see.

5. INDRA, the accepter of the stale *Soma*, sustains infinite greatness, and has filled both heaven and earth by his magnitude: therefore has the vastness of him who has surpassed all the regions, exceeded (the world).

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[1] *Rijíshin,* poss. from *Rijísha-vigatasárah somah,* the *Soma* of which the essence is gone.

[2] *Ajíjanat sapta kárún ahná chich-chakrur vayuná gṛiṇantah* is rather obscure: it is explained by the scholiast as in the text.

[3] The scholiast says *Súrya,* but this can only be as identical with *Indra,* to whom the hymn is addressed.

Varga XVII.

6. Knowing all things profitable for men, SAKRA has, with his willing friends (the MARUTS), sent forth the waters, for they, with (loud) shouts, divided the clouds, and, desiring (to fulfil) their office, set open the pasturage of the cows (of the *Angirasas*).

7. Thy protecting thunderbolt has slain VṚITRA, obstructing the (issue of the waters), the conscious earth (co-operating) with (thee): valiant hero, preserver (of the regions), send down by thy strength the waters of the firmament.

8. Invoked of many, when thou hadst divided the cloud for (the escape of) the waters, *Saramá* appeared before thee; and thou, the bringer of abundant food, hast shewn us favour, dividing the clouds and glorified by the *Angirasas*.

9. MAGHAVAN, who art honoured by men, thou hast repaired to the presence of the sage[1] for (the sake of) bestowing (upon him) wealth, and when soliciting (thee) in his need (for aid): defending (him) with thy protection, the guileful, impious *Dasyu* has been destroyed in the contest for the spoil.

10, With a mind resolved on killing the *Dasyu*, thou camest (to his dwelling), and KUTSA[2] was eager for thy friendship: now have you two alighted in his,

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[1] The text has *kavim*, usually rendered *kránta darṣí*, the seer of the past; but according to the commentator it is here a synonyme of *Kutsa*, as in the next stanza.

[2] A *Rájarshi*, the son, it is here said, of *Ruru*, also a royal saint: frequent mention of the name has occurred, see Index, vols. I. and II., but it is borne by different persons: *Kutsa*, the author of several *Súktas*, (vol. I. p. 26.), being termed the son of *Angiras*; whilst (ibid. p. 295.) we have a *Kutsa* son of *Arjuna*.

(INDRA'S), habitation, and, being entirely similar in form, the truthful woman has been perplexed (to discriminate between you).[1]

11. Thou goest with KUTSA in the same chariot, determined to defend him; (thou who art) the tormentor (of foes), the lord of horses (of the speed) of the wind: on the same day wherein, yoking (to the car) the straight-going steeds, as if to receive food, the sage (KUTSA) has been enabled to cross over (the sea) of calamity.

12. For KUTSA, thou hast slain the unhappy ṢUSHṆA,[2] and, in the forepart of the day, attended by thousands, (thou hast slain) KUYAVA[3] with the thunderbolt: thou hast swiftly destroyed the *Dasyus*, and thou hast cut them to pieces in the battle, with the wheel (of the chariot of) the sun.[4]

13. Thou hast subjugated PIPRU and the mighty MṚIGAYA[5] for the sake of ṚIJIṢWAN the son of VIDATHIN;[6] thou hast slain the fifty thousand KRISHṆAS;[7] and, as old age (destroys) life, thou hast demolished the cities (of SAMBARA).

14. While having (thy) person in the proximity of the sun, thy form becomes redolent of ambrosia,

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[1] After the destruction of the enemies of *Kutsa*, *Indra* conveyed him to his palace, where *Ṣachi*, the wife of *Indra*, could not tell which was her husband as they were both exactly alike.

[2] Vol. I. 137, II. 169.

[3] Vol. I. 267, 268.

[4] Vol. II. p.p. 35, 169.

[5] *Mṛigaya* is said to be the name of an *Asura*: *Pipru* has frequently been named.

[6] The names of *Rájas*.

[7] Vol. I. 260: these are here also said to be *Rákshasas* of a black colour, *krishṇavarṇáṇi Rakshánsi*: the legend alluded to formerly specified but 10,000: here we have *pancháṣat sahasrá*.

and thou art like the cervine elephant,[1] consuming the strength (of the strong), and art like a terrible lion when wielding thy weapons.

15. Relying (upon INDRA) for protection, and desirous of riches, (pious men) repair to him soliciting his presence in the sacrifice, as if in the battle; asking for food, celebrating his praise with hymns, for he is the refuge (of his worshippers), and resembles the grateful and lovely (goddess) of nutrition.[2]

16. Let us invoke that gracious INDRA who has made so many things good for man; who, bestowing enviable opulence, quickly brings acceptable food to a worshipper like me.

17. Hero, INDRA, when in any conflict of men the sharp thunderbolt falls in the midst (of them), and when, lord, there is a terrible battle, then the defender of our persons is made known.

19. Be thou the protector of the pious acts of VÁMADEVA; be thou in battle an unfailing friend: we come to thee, eminent in wisdom; mayst thou be ever benignant to thy praiser.

19. In every battle, MAGHAVAN, may we, along with those men who trust in thee and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify thee many nights and years.

20. Therefore we offer to the vigorous INDRA, the showerer (of benefits), holy adoration, that he may never withdraw his friendly (actions) from us, and

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[1] *Mriga na hastí* is explained *gaja-visesha, mriga iva*, a sort of elephant like a deer: *quære* if the *Sivatherium* existed in the time of this *Súkta*.

[2] The goddess *Lakshmí*.

that he may be our powerful protector, the defender of (our) persons, as the *Bhrigus* (fabricate) a car (for use).[1]

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): Lord of horses, a new hymn has been made for thee:[2] may we, possessed of chariots, be ever delighted in (thy) praise.

SÚKTA VII. (XVII.)

The deity and *Rishi* as before; the metre is also the same, except in the fifteenth verse, in which it is *Virát*.

Varga XXI.

1. Thou, INDRA, art mighty; the vast earth confesses to thee (thy) strength, as doth the heaven: thou hast slain VRITRA by thy vigour, thou hast set free the rivers arrested by AHI.

2. At the birth of thee who art resplendent, trembled the heaven (and) trembled the earth through fear of thy wrath; the mighty clouds were confined; they destroyed (the distress of drought), spreading the waters over the dry places.

3. The subduer of foes, manifesting his energy and hurling his thunderbolt, shattered the mountain by his strength: he slew VRITRA with the thunderbolt, exulting, and the waters whose obstructor was destroyed rushed forth with rapidity.

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[1] *Bhrigavo na ratham* is all we have in the text: the scholiast explains the first *díptás-takshánah,* bright or dexterous carpenters: the object of the comparison is not very obvious, but apparently it intends, that as a wheelwright makes a chariot for a special purpose, so the worshipper performs worship in order to secure *Indra's* favour.

[2] *Akári Brahma:* the phrase has occurred before, see *Súkta* 6, verse 2.

4. Heaven, thy progenitor, conceived (I have obtained) a worthy son;[1] the maker of INDRA was the accomplisher of a most excellent work: he who begot the adorable (INDRA), armed with the thunderbolt, irremovable from his station, and endowed with greatness.

5. All men, praising the munificence of the divine MAGHAVAN, verily glorify him who alone casts down many, INDRA, the king of men, the adored of many.

Varga XXII.

6. Truly are all libations his; the inebriating draughts are truly most exhilarating to the mighty INDRA: truly art thou the lord of wealth, of (all sorts of) treasures: thou, INDRA, supportest all people by the gift (of riches).

7. (We praise) the slayer of many foes, the courageous, the discomfiter (of enemies), the great, the unbounded, the showerer (of benefits), the wielder of the bright thunderbolt, him who is the destroyer of VṚITRA, the bestower of food, the giver of wealth, MAGHAVAN the possessor of riches.

9. This MAGHAVAN, who destroys assembled hosts, is he who is renowned as chief in battles: he brings the food which he bestows (upon the worshipper): may we be held dear in his friendship.

10. This (INDRA), is renowned, whether conquering or slaying (his foes), or whether in conflict he recovers the cattle: when INDRA truly entertains anger, all that is stationary or moveable is in fear of him.

Varga XXIII.

11. INDRA, the lord of opulence, who has overcome many (enemies), has completely won (their) cattle, (their) gold, (their) horses: chief leader by his ener-

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[1] *Suvíras-te janitá manyata dyauh*: the commentator renders *dyau* by *dyotamána*, and considers *janitá* to imply *Prajápati*.

gies, praised by these his worshippers, he is the distributor of riches, the bestower of wealth.

12. Some portion (of his strength) INDRA derives from his mother, some portion from his father: he who, though his progenitor,[1] has begotten (the world), and animates its vigour repeatedly, as the wind is driven by thundering clouds.[2]

13. Thou art the MAGHAVAN who makes one man destitute, another prosperous, who (scatters from his worshipper) the accumulated dust (of sin), the destroyer (of foes), like the heaven with the thunderbolt, MAGHAVAN conducts his worshipper to wealth.

14. He has hurled the wheel (of the chariot) of the sun, and has stopped ETASA going forth to (battle):[3] the dark undulating cloud bedews him, (staying) at the root of radiance in the regions of its waters;[4]

15. As the sacrificer (pours the oblation) at night upon the fire.[5]

Varga XXIV.

16. May we (who are) wishing for cattle, for horses, for food, for wives, through his friendship induce INDRA, the showerer (of benefits), the giver of wives, the un-

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[1] *Prajápati*, again, according to the scholiast.

[2] The simile is, however, applied to *Indra* by the scholiast in another sense; as the wind is impelled by thunder-clouds, so *Indra* is influenced by the hymns of the worshippers.

[3] See vol. I. p. 106, vol II. pp. 35, 169.

[4] In the *antariksha*, or firmament.

[5] *Asiknyám yajamano na hotá*: the commentator considers *hotá* as put for *hotáram*, the nom. for the accus., and explains it the invoker, *Agni*, *áhvátáram agnim*: he supplies also the copulative, *sinchati somam*, he sprinkles the *Soma*; the stanza consists but of one *pada*, and is considered to refer to the preceding one.

wearied granter of protection, to come down, as a bucket (is lowered) into a well.

17. Be our preserver, thou who art looking (benevolently upon) all; a kinsman (to us); a supervisor (of all things), a bestower of felicity on those who are worthy (to offer) libations; a friend, a protector, a defender in the highest degree amongst defenders, a creator: (be thou, who bestowest) the world of heaven upon him who desires it, the giver to us of food.

18. Regard thyself as a protector of those who desire thy friendship; be a friend deserving of commendation: grant, INDRA, food to him who praises (thee): suffering difficulties, we make our supplications to thee, worshipping thee with these holy rites.

19. When INDRA, the possessor of opulence, is glorified, he singly destroys many unyielding foes: the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him.

20. The many-voiced INDRA, the possessor of opulence, the supporter of men, the irresistible, bestows upon us, when praised by us, assured (rewards): thou, (INDRA), art the king of men: grant to us abundantly that great fame which (is due) to (thy) worshipper.

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.[1]

SÚKTA VIII. (XVIII.)

INDRA, ADITI, and VÁMADEVA are both the deities and *Rishis* of the *Súkta*, as it consists of a dialogue amongst them: the metre is *Trishṭubh*.

1. INDRA speaks.] This is the old and recognised

Varga

[1] The same as the last verse of the preceding *Súkta*.

path by which all the gods are born; so, when full-grown, let him be born in the same manner; let him not cause the loss of this his mother.[1]

2. VÁMADEVA speaks.] Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side: many acts unperformed by others are to be accomplished by me: let me contend (in war) with one (enemy), in controversy with one opponent.

3. He, (INDRA), has asserted (that it will) cause the death of my mother: let me not proceed by the usual way, but proceed quickly, according (to my will: in the dwelling of TWASHṬṚI INDRA drank the costly *Soma* from the vessels of the offerers.[2]

4. ADITI speaks.] What irregular act has he committed whom (I, his mother,) bore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.[3]

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[1] According to the legend recited by *Sáyaṇa*, the *Ṛishi*, *Vámadeva*, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to *Aditi*, who thereupon came, with her son *Indra*, to expostulate with the *Ṛishi*: this is the subject of the *Súkta*: the interesting part of this absurd story is its accordance with the birth of *Śákya*, according to the Buddhists, who may possibly have borrowed the notion from the Veda.

[2] Here, *Sáyaṇa* observes, *Vámadeva* vindicates his own wilfulness by the example of *Indra*, who came to *Twashṭṛi's* house uninvited, and, by force, drank the *Soma* prepared for other gods.

[3] *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

5. Deeming it disreputable (that he should be brought forth) in secret,[1] his mother endowed (INDRA) with (extraordinary) vigour: therefore, as soon as born he sprung up of his own accord, invested with splendour, and filled both heaven and earth.

Varga XXVI.

6. These (rivers) flow murmuring as if, being filled with water, they were uttering sounds (of joy): ask them what is this they say;[2] what is the encompassing cloud that the waters break through?

7. What do the sacred expiatory strains declare to me?[3] the waters receive the reproach of INDRA: my son has slain VṚITRA with the mighty thunderbolt: he has set those rivers free.

8. VÁMADEVA speaks.][4] Exulting, the youthful mother brought thee forth: exulting, KUSHAVÁ[5] swallowed thee: exulting, the waters gave delight to the infant: INDRA, exulting, rose up by his strength.

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[1] In the privacy of the lying-in chamber, unworthy of so great a divinity.

[2] That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

[3] *Kimu shwid asmai nivido bhananti*; the *Nivids* are certain verses repeated at some sacrifices to *Indra* and the *Maruts* in their honour, and are tantamount to an acquittal of the charge imputed to *Indra*, and here anticipated by *Aditi* of brahmanicide, *Vṛitra* being a brahman: the crime was transferred to the waters in the shape of foam: these explanations are rather, perhaps, derived from the *Pauránik* developements of the original legends, imperfectly handed down.

[4] The rest of the *Súkta* is by the *Ṛishi* in praise of *Indra*.

[5] The commentator says a *Ráhshasí*, whom *Indra*, although at first swallowed by her, drove out of the lying-in chamber.

9. VYANSA,[1] exulting and striking (hard blows), smote thee, MAGHAVAN, upon the jaw; whereupon, being so smitten, thou provedst the stronger, and didst crush the head of the slave with the thunderbolt.

10. As a heifer bears a calf, his mother, (ADITI), bore INDRA, mature (in years), strong, irresistible, vigorous, energetic, invincible, (destined) to follow his own course, heedful of his person.

11. His mother inquired of the mighty INDRA, have these deities deserted thee, my son? then INDRA said, VISHNU, my friend, (if thou) purpose slaying VRITRA, exert thy greatest prowess.

12. Who has made thy mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than thou, since thou hast slain the father, having seized him by the foot?[2]

13. In extreme destitution I have cooked the entrails of a dog:[3] I have not found a comforter among the gods: I have beheld my wife disrespected: then the falcon,[4] (INDRA), has brought to me sweet water.

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[1] The name of a *Rákshasa* who also attempted to destroy the infant *Indra*.

[2] *Yat prákshíṇáh pitaram pádagṛihya*: the particulars of this incident are not related by *Sáyaṇa*, who contents himself with saying the allusions are variously explained by *Taittíriyakas—Taittiríya Sanhitá*, VI. I. III. 6.

[3] So *Manu* has, *Vámadeva*, who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, X. 106: *ichchhan attum*, wishing to eat, might be considered equivocal, but the text here states *ṣuna ántráṇi peche*, I cooked the entrails of a dog.

[4] That is, swift as a hawk, *syena vat-ṣíghra gámíndrah.*

ADHYÁYA VI.

MAṆḌALA IV. CONTINUED.

ANUVÁKA II. CONTINUED.

SÚKTA IX. (XIX.)

The deity is INDRA; the *Rishi* VÁMADEVA; the metre *Trishṭubh.*

1. INDRA, wielder of the thunderbolt, all the protecting deities who are reverently invoked, and both the heaven and the earth, glorify thee who art verily one alone, mighty, vast, and pleasing of aspect, for the destruction of VṚITRA.

2. As elders (send forth their young), so the gods have sent thee (against VṚITRA): thence thou becamest, INDRA who art the abode of truth, the sovereign of the world: thou hast slain the slumbering AHI for (the release of) the water, and hast marked out (the channels of) the all delighting rivers.

3. On the day of full moon[1] thou hast slain with the thunderbolt the insatiable, unnerved, ignorant, unapprehending, slumbering AHI, obstructing the gliding-downward-flowing (streams).

4. INDRA, by his strength, has agitated the exhausted firmament, as wind, by its violent (gusts, agitates) the water: exulting in his strength, he has divided the solid (clouds), and has shattered the peaks of the mountains.

5. The MARUTS have hastened to thee like mothers to their young: like chariots they have rushed in along (with thee); thou, INDRA, hast satisfied the flowing streams; thou hast shattered the clouds: thou hast set free the obstructed rivers.

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[1] *Aparvan* is the phrase of the text, explained *paurṇamásyám.*

Varga II.

6. Thou hast made the vast, all-cherishing, and exuberant earth, delighted with (abundant) food, and tremulous water, for (the sake of) TURVÍTI and VAYYA:[1] thou hast made the rivers easy to be crossed.

7. INDRA has filled the youthful rivers, the parents of plenty, the corroders (of their banks), like armies destructive (of their foes): he has inundated the dry lands, and (satisfied) the thirsty travellers: he has milked the barren cows whom the *Asuras* had become the lords of.[2]

8. Having slain VṚITRA, he has liberated many mornings and years (that had been) swallowed up by darkness, and has set the rivers free: INDRA has released the imprisoned rivers, encompassed (by the cloud), to flow upon the earth.

9. Lord of horses, thou hast brought the son of AGRÚ[3] from his dwelling, where he was being devoured by the ants:[4] when extricated, although blind, he distinguished the serpent;[5] and when he came forth the joints that had been sundered in the ant-hill were restrung.[6]

10. The sage, (VÁMADEVA), knowing, royal INDRA,

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[1] See v. I., p. 149, 165.

[2] *Adhok staryo dansupatnih*, that is, he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the *Paṇi*.

[3] The commentator has only a certain female, *Agrú náma káchit*.

[4] *Vamríbhir-adánam, upajihvikábhir-adyamánam: Sáyaṇa* evidently understands by *upájíhviká*, the white ant, as he explains, *niveṣanát, valmíkákhyát sthánát*: *valmíka* is the familiar term for a hillock thrown up by the insect.

[5] *Ahim*, explained *sarpam*: the presence of a snake in an ant-hill is still a popular notion.

[6] The phraseology is partly doubtful : *ukhachhit samaraṇta*

the ancient deeds of thee who art all-wise, has proclaimed the actions, such as thou hast performed them, generative of rain, self-evolved, and beneficial to man.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.[1]

SÚKTA X. (XX).

The deity, *Ṛishi,* and metre as before.

Varga III.

1. May the illustrious INDRA, the granter of desires, come to us, whether from afar or nigh, for our protection: he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats, (attended) by the most illustrious (MARUTS).

2. May INDRA, looking down upon us, come with his steeds to our presence for our protection and enrichment: may the mighty thunderer, the possessor of wealth, (aiding us) in battle, be present at this our sacrifice.[2]

3. Thou, INDRA, placing us before thee, shalt receive this sacrifice, our holy offering; and as the huntsman (kills his game), may we, thy worshippers,

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parva, Sáyaṇa interprets it *valmíkabhyáyá ukháyás chhedakáni parváni samagachchhanta,* the joints which had been relaxed or corroded by the insects of the *ukhá,* or ant-hill, were re-united by *Indra.*

[1] See p. 153.

[2] *Yajur-Veda,* xx. 48, 49: in the first, *Mahídhara* supplies *balaih* instead of *marudbhih* as the subst. to *ojishṭhebhih;* and in the second renders *vájasátau* for the sake of bestowing food.

holder of the thunderbolt, for the acquirement of riches through thee, be victorious in battle.

4. INDRA, the giver of food, be near to us, favourably disposed; and, anxious for our (good), drink of the effused, prepared, exhilarating *Soma*, and be pleased by the (sacrificial) food (offered) with the noon-day hymn.[1]

5. Like a man boasting of his wife, I glorify that INDRA who is invoked of many, who is hymned by recent sages, (who is) like a tree with ripe fruit, like a victorious (warrior), skilful in arms.

Varga IV.

6. He who is vast and self-sustained like a mountain, the radiant and formidable INDRA, born of old for the destruction (of the foes of the gods), the wielder of the ancient thunderbolt, charged with splendour, like a jar (filled) with water.

7. Of whom there is no opposer by (reason of) his birth, nor any destroyer of the wealth that accomplishes (pious works): powerful and resplendent (INDRA), the invoked of many, do thou who art the showerer (of benefits) bestow upon us riches.

8. Thou rulest over the riches and the dwellings of men; thou art the rescuer of the herd of cattle; thou art the giver of instruction, the smiter in battles, and the distributor of great heaps of riches.

9. By what wisdom is he who is most wise renowned? by that wherewith the mighty INDRA repeatedly does (great things): he is the especial effacer of the manifold sin of the worshipper, and bestows wealth upon his adorer.

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[1] *Samandhasá mamadah pṛishṭhyena*: *pṛishṭhyam* is termed the *mádhyandinasavana udgátṛibhirudgíyamánam stotvam.*

10. Harm us not, but cherish us, INDRA: bestow upon us that abundant wealth which it is thine to give to the donor (of the oblation): praising thee, we celebrate thee at this sacred rite, which is new and excellent, and (at which the oblation) is proper to be presented.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

SÚKTA XI. (XXI.)

The deity, *Rishi*, and metre as before.

Varga V.

1. May INDRA come to us for our protection, and being praised (by us), may the mighty hero be exhilarated along with (us)[1] at this rite; he whose energies are many: may he, like the radiant sun,[2] recruit his own overpowering vigour.

2. Glorify the powerful leaders[3] of that renowned and opulent (INDRA), whose victorious and protecting energy rules over men, like a universal sovereign entitled to veneration.

3. May INDRA, accompanied by the MARUTS, come quickly for our protection, from the heaven, from the earth, from the firmament, or from the waters; from

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[1] *Mahídhara, Yajur-Veda*, xx. 47, says, with the gods, *devaih saha: Sáyaṇa* has *asmábhih saha.*

[2] *Dyaur na kshatram abhibhúti pushyát*: *Mahídhara* connects the simile with what precedes, whose many exploits (are celebrated) like the heaven: he refers, also, *kshatram* to the sacrificer, may he, (*Indra*), cherish (our) strength.

[3] *Vrishṇyáni nṛín, balabhútán netṛín,* that is, the *Maruts.*

the sphere of the sun, from (any) distant region, from the abode of the rains.

4. We glorify, in solemn rites, this INDRA who rules over substantial, abundant riches; who by his prowess is victor over (hostile) hosts; who by his munificence brings excellent (wealth) to the presence (of his worshippers).

5. Let the invoking priest bring to our dwellings that (INDRA) who, firmly fixing the (world), returns food for (sacrificial food), and (utters) a voice enjoining (men) to worship:[1] he who is to be propitiated by praises, who is adored by many.

Varga VI.

6. When the repeaters of (his) commendations, abiding in the dwelling of the worshipper,[2] approach INDRA[3] with praise, may he who is our (great) sustainer in conflicts, whose wrath is difficult to be (appeased), become the ministering priest of the master of the house.

7. True it is that this might of the son of the protector of the world,[4] the showerer (of benefits), affects for his advantage the offerer of praise: it (prevails) in the secret (thoughts)[5] of the worshipper, and

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[1] *Vácham janayan yajadhyai*; the speech of *Indra* is the thunder, the effect of which is to induce the *parcus deorum cultor et infrequens*, whether Roman or Hindu, *retrorsum vela dare*.

[2] *Auṣijasya*, from *uṣij*, a priest, one who employs priests.

[3] *Adri* is the name in the text, a name, it is said, of *Indra*, from *dṛi* to divide, to tear, as foes.

[4] *Bhárvara*, is explained as the patronymic of *Bharvara*, which means *jagadbharttá*, the protector of the world, or *Prajápati*.

[5] The text has only *guhá pra*, which *Sáyaṇa* expands into *guhárúpa-hṛidaye prabhavati*: it, that is, the strength, *balam*, of *Indra*, prevails or presides over the heart, in the nature of secresy or mystery.

in his dwelling, for (the accomplishment of his) pious acts, (the attainment of his) desires, and his delight.[1]

8. Inasmuch as he has opened the doors of the cloud, and has supplied the rapid courses of the waters with (additional) torrents, so when the pious have recourse to INDRA for food, he finds (it) in the haunt of the *Gaura* and *Gavaya*.[2]

9. Thy auspicious hands, INDRA, are the doers of good deeds: thy two hands, INDRA, are the extenders of wealth to him who praises thee: what, INDRA, is this delay? why dost thou not exhilarate us? why art thou not delighted to make us gifts?

10. Thus (glorified), INDRA, who is faithful (to his word), the lord of wealth, the slayer of VṚITRA, bestows riches on man;[3] so thou, the praised of many, give us riches for our pious acts, that I may eat of thy divine food.

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[1] This verse is somewhat obscurely expressed: the purport, according to the scholiast, is, that the might of *Indra* always protects his worshipper, *Indrasya balam sarvadá yajamánam pálayati.*

[2] *Vidat gaurasya gavayasya gohe*: *vidat* here has no government, and *goha* for *griha*, a dwelling, is a strange term as applicable to the *Gaura* and *Gavaya* which *Sáyaṇa* says, are two species of *mriga*, a deer, or any wild animal; but they are in fact two kinds of wild cattle, *Bos-gavæus*, or *Gavæus-frontalis*, and *Bibos gaurus*, or *B. cavifrons*, confounding the latter also with the *Bibos asíl* of *Silhet*: the purport of the expression, according to the scholiast, is, that *Indra* obtains those two animals *tau dwau paśú labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.

[3] *Varivah púrave kah*, *manushyáya dhanam karoti:* it might be thought to refer to a descendant of *Puru*, but the first vowel of *Puru* is short.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

ANUVÁKA III.

SÚKTA I. (XXII.)

Varga VII.

Deity, *Ṛishi*, and metre as before.

1. Since the great and mighty INDRA is propitiated by our (oblations), since he desires (them) from us, may he, the possessor of opulence, who comes wielding the thunderbolt by his strength, accept the (sacrificial) food, the hymn, the *Soma* libation, and the prayers.[1]

2. The showerer (of benefits), casting with his hands the quadrangular bolt that causes rain, fierce, the chief of leaders, the achiever of (glorious) acts, is desirous of the prosperity of the investing *Paruṣhṇí*[2] (river), whose (bordering) districts he has frequented through regard.[3]

3. Who divine, most divine, as soon as born (was

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[1] Alluding to the four-fold forms of offering worship, *Brahma, Stoma, Soma,* and *Uktha*: the first is said to be the cakes steeped in butter and the like offerings or oblations; the second, the praise that is recited aloud; the third, the libation of the *Soma* juice; and the fourth, the praise or prayer that is repeated silently or in a lower tone, not chaunted or sung.

[2] *Urṇám parushṇím* is explained *áchhádikám parvavatím nadím,* the river having joints or bends covering—the comment does not say what.

[3] The phraseology here is somewhat obscure, and the scholiast does not materially enlighten us: the text is, *yasyáh parváṇi sakhyáya vivye*; lit., whose joints through friendship he has approached: *Sáyaṇa* explains it, *yasyáh nadyáh bhinnán deṣán-sakhikarmaṇe samvṛitaván,* the separate districts of which river he has, for the sake of friendly acts, covered or concealed.

endowed) with abundant viands, and great energies, holding in his arms the willing thunderbolt, and causing by his strength (both) heaven and earth to tremble.

4. All the high places, and the many low places, the heaven and the earth, trembled (through fear) of the mighty (INDRA) at his birth: the strong (INDRA) cherishes the parents of the moving (sun),[1] and the winds, like men, make a noise in their peregrination.

5. Of thee, INDRA, who art mighty, great are the deeds, and to be proclaimed at all sacrifices, inasmuch as, high-minded hero, thou, sustaining (the world), hast by thy strength slain AHI with the resistless thunderbolt.

Varga VIII.

6. Most powerful INDRA, all these, thy exploits, are verily true: (through fear of thee), the showerer (of benefits), the cows shed (milk) from their udders: then, benevolent-minded (INDRA), the rivers, fearing thee, flow with rapidity.

7. Then, INDRA, lord of horses, the divine sister (rivers) praise (thee) for thy protection when thou didst set them free to flow, after having been impeded (by VṚITRA) through a long confinement.

8. The exhilarating *Soma* juice has been expressed: now may the current flow to thee, and may the expiatory power of the illustrious utterer of praise be directed towards us, as the quick rider holds firmly the reins of the steed.[2]

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[1] *Mátará bharati goḥ*: the latter *Sáyana* explains *gantuḥ-súryasya*.

[2] The phraseology is very obscure in some parts: *ṣamí ṣaṣamánasya ṣaktiḥ* is explained by *Sáyaṇa*, *ṣamanam stuvataḥ stuti karma*, but what this means, especially in connection with

9. Enduring INDRA, bestow upon us energies, excellent, superior, powerful: bring under subjection to us enemies deserving of death: demolish the weapon of the malevolent man.

10. Hear our praises, INDRA, and bestow upon us many kinds of food: fulfil all our desires, and know thyself, MAGHAVAN, to be to us the donor of cattle.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in (thy) praise.

SÚKTA II. (XXIII.)

Deity, *Ṛishi*, and metre as before; or the deity of the third, ninth, and tenth verses may be *Ṛita*.

Varga IX.

1. In what manner may (any one) extol the mighty INDRA? at the sacrifice of what worshipper may he, propitiated, be present, drinking the sacrificial *Soma* beverage, desirous of the (sacred) food, and pleased (by the oblation)? the mighty INDRA is borne (to the rite) for the purpose of bestowing brilliant wealth.

2. What hero has enjoyed his fellowship (in battle)? who has been a sharer in his benevolent thoughts? when does any one appreciate his wonderful bounty? when is he (present) for the promotion of the prosperity of the man who glorifies and worships him?

3. How is it that INDRA hears (the worshipper) who invokes him? and, hearing, how does he know his necessities? what are his gifts of old; why have they termed him the fulfiller (of the desires) of him who offers praise?

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what follows, *asmadryak ṣuṣuchánasya yamyá*, it is difficult to say.

4. How does he who glorifies INDRA, and is diligent in his worship, although encountering opposition, obtain from him wealth? may the divine INDRA be the appreciator of my praises, when accepting the sacrificial food he is propitiated towards me.

5. When, in what manner, at the dawning of this morning, has the divine INDRA accepted the friendship of a mortal? when, and in what manner, (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offering) before him?

Varga X.

6. May we in any manner proclaim thy friendship for thy friends? when may (we make known) thy fraternal regard? the efforts of the well-looking INDRA are for the happiness of all: the wonderful form of the moving (INDRA) is, like the sun, ever wished for.

7. Resolving to kill the oppressing, malevolent (*Rákshasí*),[1] not acknowledging INDRA, he sharpened his sharp weapons for (her) destruction, and the fierce (INDRA), the canceller of debts, has kept afar the unknown dawns in which the debts (are to be paid).

8. Many are the waters of *Ṛita*:[2] the adoration of *Ṛita* destroys iniquities; the intelligent and brilliant

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[1] *Jighánsan-druham, dhwarasam, anindrám:* the last of the three epithets determines the gender of the party, but we have no other clue: the scholiast supplies *Rákshasím:* who she may be is nowhere intimated; but from what follows it may be thought to mean death, the debt of nature, the payment of what *Indra's* favour delays by prolonging life; but this is mere conjecture: the comment is of no avail.

[2] *Ṛita* ordinarily means sacrifice, or truth, or water: here it may apply, according to *Sáyaṇa*, to *Indra*, or to *Aditya*, or to the three former personified as divinities: the following stanzas are a succession of changes on the word.

praise of *Rita* has opened the deaf (ears) of man.

9. Many are the stable, sustaining, delightful forms of the embodied *Rita*: by *Rita* are (the pious) expectant of food; by *Rita* have the kine entered into the sacrifice.[1]

10. The (worshipper) subjecting *Rita* (to his will) verily enjoys *Rita*: the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water:[2] to *Rita* belong the wide and profound heaven and earth: supreme milch kine, they yield their milk to *Rita*.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SÚKTA III. (XXIV.)

Deity, *Rishi,* and metre as before.

Varga XII.

1. What suitable praise may bring the son of strength, INDRA, before us, to give us wealth: the hero, the lord of cattle, is the donor, oh man, of the wealth of his adversaries to him who glorifies him.

2. He, INDRA, is to be invoked for the destruction of VRITRA: he, the deservedly praised, is to be worshipped: the real donor of wealth, he, MAGHAVAN, gives wealth, (acquired) in battle, to the mortal who offers him prayer and libations.

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[1] As presents made to the officiating priests; or the phrase may mean also, the rays of light have entered into the water, *gáva ritam ávivesuk, rasmaya udakam ávivesuk.*

[2] *Ritasya sushmas-turayá-u-gavyuh*: is rather enigmatic: the scholiast explains it as in the text, *sushmo, balam, turayas túrnam-gavyuh-u-chárthé; jalakámascha bhavati.*

3. Men verily call upon him in battle: the (devout) inflicters of austerity upon their persons[1] constitute him their preserver: when both (the worshipper and the priest) approach together the bountiful INDRA, men (succeed) in (obtaining) the gift of sons and grandsons.

4. Powerful INDRA, men variously dispersed, come mutually together to celebrate sacred rites for the sake of obtaining rain: when men who are combatants assemble in battle, there are some of them who rely upon INDRA.

5. Thereupon some verily worship the powerful (INDRA); thereupon one man prepares the buttered cake that he may offer it to (INDRA); thereupon the offerer of the *Soma* he distinguishes from him who presents no libation; thereupon some one rejoices to worship the showerer (of benefits).

Varga XII.

6. INDRA bestows wealth upon him who offers a libation to him, desiring it, though in another sphere; and, with an humble mind, makes him who is devoted to him his friend in combats.

7. INDRA accepting graciously the praises of his devoted (worshipper), who to-day pours out the libation to him, who toasts the buttered cakes, or fries the barley for INDRA, exercises towards him the power that grants his desires.

8. When the destroyer (of enemies) distinguishes a mortal foe; when the lord is engaged in the long

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[1] *Ririkwánsas-tanwah*, are explained by *Sáyaṇa*, *swakíyáni ṣaríráṇi tapasá rechayanto yajamánáh*, worshippers emaciating their own bodies by penance: if correctly interpreted, therefore, we have the ascetic penances of the Hindus, recognised by the text of the Veda.

(continued) battle,[1] (his) bride summons to the dwelling the showerer (of benefits), encompassed by the offerers of the libation.

9. A man has realized a small price for an article of great value,[2] and again coming (to the buyer he says) this has not been sold; I require the full price; but he does not recover a small price by a large (equivalent): whether helpless or clever they adhere to their bargain..

10. Who buys this, my INDRA, with ten milch kine? when he shall have slain (your) foes, then let (the purchaser) give him again to me.

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[1] *Dírgham yad ájim abhyakhyad arya: Sáyaṇa* explains *arya* by *swámi*, lord, that is, *Indra*; and *Patní*, in the following passage, he says, is *Indra's* wife; but it would be more consistent with the concluding passage to render *arya* as the name of the orthodox Hindu, in whose behalf his wife propitiates *Indra*.

[2] The text is *bhuyasá vasnam acharat kaníyas:* lit. by much a man acquires a little, wealth or value: *kaṣchid paṇyena dravyena alpataram múlyam prápnoti*: the *kaṣchit* must be understood, therefore, of the vendor, which is consistent with what follows in this and the next verse: the meaning of this and the following verse is thus explained, according to *Sáyaṇa*, by ancient *ácháryás*, skilled in religious doctrines: one (a vendor) who takes a small price for valuable goods, comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price; but he, the vendor, does not recover the full price, nor does he get back the article: according to the bargain between them it may not be otherwise: the sale has taken place, and if the bargain has been kept, then it has only to be considered that such is the object of the price, and that is the conclusion: a bargain has been made, and the (stipulated) price given; therefore, in the first place, an agreement is to be made by me: so reflecting, *Vámadeva*, having by much praise got *Indra* into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SÚKTA IV. (XXV.)

The deity, *Rishi*, and metre as before.

Varga XIII.

1. What friend of man, or worshipper of the gods, deserving the friendship of INDRA, has to day enjoyed (it)? or what offerer of the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

2. Who has reverenced with (suitable) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him)? who desires the society of INDRA? who his friendship? who his fraternity? who (has recourse) to the sage INDRA for protection?

3. Who solicits to-day the protection of the gods? who glorifies the *Ádityas*, ADITI, light?[1] of whose effused libation do the AṢWINS, INDRA, AGNI, drink at will, propitiated by his praise?

4. May AGNI, the bearer of oblations, grant him felicity, and long behold the rising sun (in the dwelling of him)[2] who says, let us offer libations to INDRA, leader (of rites), the friend of man, the chief leader amongst leaders.

5. Him neither many nor few can molest: may

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[1] *Jyotir*; but the commentator explains it water; *Jyotir udakam*.

[2] That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

ADITI grant him infinite happiness: the performer of pious acts is dear (to INDRA): dear to INDRA is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

Varga XIV. 6. This hero, INDRA, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the presenter of the libation: he is not the kinsman, nor friend, nor relative, of him who offers no oblation (to him): he is difficult of access, and the punisher of him who repeats not (his) praise.

7. (INDRA), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth; destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

8. The most exalted, the most humble (invoke) INDRA; the middle (classes) invoke INDRA; those going, those stopping, (invoke) INDRA; those dwelling at home, those going to battle, (invoke) INDRA; men needing food invoke INDRA.

SÚKTA V. (XXVI.)

The deity of the three first stanzas is said to be either INDRA or PARAMÁTMÁ: in the first case the *Ṛishi* is VÁMADEVA, in the second INDRA: the deity of the other verses is the *Ṣyena* or Hawk: VÁMADEVA is the *Ṛishi*; the metre is *Trishṭubh*.

Varga XV. I have been MANU and SÚRYA: I am the wise *Ṛishi*, KAKSHÍVAT: I have befriended KUTSA, the son of ÁRJUNI: I am the far-seeing UṢANAS; so behold me.[1]

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[1] This and the two following verses are attributed either to *Indra* or to *Vámadeva*: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal ex-

2. I gave the earth to the venerable (MANU):[1] I have bestowed rain upon the mortal who presents (oblations); I have let forth the sounding waters: the gods obey my will.

3. Exhilarated (by the *Soma* beverage) I have destroyed the ninety and nine cities of ṢAMBARA;[2] the hundredth I gave to be occupied by *Divodasa* when I protected him, *Atithigva*, at his sacrifice.

4. May this bird, *Maruts*, be pre-eminent over (other) hawks, since with a wheelless car the swift-winged bore the *Soma*, accepted by the gods, to MANU.[3]

5. When the bird, intimidating (its guardians), carried off from hence (the *Soma*) it was at large: (flying) swift as thought along the vast path (of the firmament), it went rapidly with the sweet *Soma* plant, and the hawks thence acquired celebrity in this world.

6. The straight-flying hawk, conveying the *Soma* plant from afar; the bird, attended by the gods, brought, resolute of purpose, the adorable, exhilarating *Soma*, having taken it from that lofty heaven.

7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices,

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istence: through the eye of supreme truth I am every thing, *paramárthyadrishtyá kritsnam aham asmítyarthah*; we have here, therefore, the basis of the pantheistic *vedánta*.

[1] The text has only *áryáya*, the scholiast supplies *Manave*.

[2] See vol. 1, p. 137.

[3] *Achakrayá wadhayá* is explained, *chakrarahitena rathena*, with a car without wheels: the text has *havyam*, but the scholiast says this is a metonymy for the *Soma*, which, as we have before seen, page 71, note 3, is said to have been brought from heaven by the *Gáyatrí*, in the form of a hawk: according to *Sáyaṇa* we are to understand here by the hawk the Supreme Spirit, *Parabrahma*, but this seems to be the notion of a later day.

and this being provided, the performer of many (great) deeds, the unbewildered (INDRA) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.

SÚKTA VI. (XXVII.)

The deity is the Hawk, or *Parabrahma* under that personification; the *Ṛishi* is VÁMADEVA; the metre is *Trishṭubh*, except in the last verse, in which it is *Ṣakvarí*.

Varga XVI.

1. Being still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.[1]

2. That embryo did not beguile me into satisfaction, but by the keen energy (of divine wisdom), I triumphed over it: the impeller of all,[2] the sustainer of many, abandoned the foes (of knowledge), and, expanding, passed beyond the winds (of worldly troubles).[3]

3. When the hawk screamed (with exultation) on his descent from heaven, and (the guardians of the *Soma*) perceived that the *Soma* was (carried away) by it, then, the archer *Kriṣánu*, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it.[4]

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[1] That is, according to the scholiast, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births; but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from its nest; as the *Nítimanjarí* says, *Vámadeva ṣyenarúpam ásthâya garbhád-yógena nihsritah, Vámadeva*, having assumed the form of a hawk, came forth from the womb by the power of *Yoga*.

[2] The *Paramátma*, or Supreme Spirit.

[3] The vital airs, or life, the cause of worldly existence, which is pain.

[4] The *Áitareya-Bráhmaṇa*, as above mentioned, narrates this incident in the same manner.

4. The straight-flying hawk carried off the *Soma* from above the vast heaven, as (the *Aswins* carried off) *Bhujyu* from the region of INDRA, and a falling feather from the middle of the bird dropped from him wounded in the conflict.[1]

5. Now may MAGHAVAN accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds, offered by the priests; the upper part of the sweet (beverage) to drink for his exhilaration: may the hero accept (it) to drink for (his) exhilaration.

SÚKTA VII. (XXVIII.)

The deities are INDRA and *Soma*; *Ṛishi* and metre as before.

Varga XVII.

1. Through that friendship, SOMA, which has united thee with thy (friend) INDRA, he has made the waters flow for man; he has slain AHI; he has sent forth the seven rivers, and has opened the shut-up sources (of the streams).

2. With thee, SOMA, for his ally, INDRA has quickly taken off by force the wheel of the chariot of the sun, abiding above with the vast and stationary (firmament): the everywhere-going wheel (of the car) of the great oppressor has been taken away.[2]

3. INDRA has slain the *Dasyus*, SOMA, in battle: AGNI has consumed them before the noon:[3] he (INDRA)

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[1] *Antah-parṇam, tan-madhye sthitam:* the *Bráhmáṇa* says, as we have seen, one nail of the left-foot, but the shaft was broken by the collision, the fragments of the nail became the quills of the fretful porcupine, those of the arrow, water-snakes, flying foxes, and worms.

[2] *Maho druho, prabhútasya drogdhuh*, of the very mighty oppressor or tyrant, alluding probably to his heat.

[3] *Purá madhyandinát:* in the forenoon, when the *Soma* is drunk, and thence *Indra* and *Agni* have been invigorated.

has destroyed the whole of many thousands, as (robbers are the destroyers of those) going upon (their own) business, in a difficult and dangerous (place).[1]

4. INDRA, thou hast made these *Dasyus* devoid of all (good qualities); thou hast made the servile races[2] abject: may you, (SOMA and INDRA), repel (and) destroy (your) enemies: accept (our) homage for their destruction.

5. Possessors of wealth, destroyers of foes, INDRA and SOMA, it is indeed true that you have distributed great numbers of horses, and of the cattle which had been concealed, and the land which you had recovered by your strength.

SÚKTA VIII. (XXIX.)

Varga XVIII.

The deity is INDRA, the *Ṛishi* and metre as before.

1. Honoured with accepted (sacrificial) viands, come, INDRA, exulting, with thy steeds, to our many rites for our protection; thou who art the lord, glorified by hymns, whose wealth is truth.

2. May INDRA, the friend of man, the omniscient, come to the sacrifice when invoked by the offerers of libations; he who is possessed of good horses, who is fearless, honoured by the effusers of libations, who rejoices with the heroes (the *Maruts*).

3. Let (his worshipper) cause his ears to listen so

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[1] The text has only *dúrge durone kratwá na yátám*, as of those gone on account of business in a difficult place: where protection is difficult, *Sáyaṇa* supplies, from robbers.

[2] *Viṣo dásír-akrinorapraṣastáh*: *dásíh* as the adjective of *viṣah*, *prájah*, people, men, is explained, *karmahínáh* having no special or religiously instituted rites or functions, which is not incompatible with the literal purport, slave, or servile: *apraṣastáh* is rendered *garhitah*, reviled, vile; the expression is important as marking the existence of low and servile classes.

as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the *Soma* juice, may the vigorous INDRA render the holy places (conducive) to our wealth, and free from danger.[1]

4. (That INDRA), who repairs to the suppliant for (his) protection, to the sage in this manner invoking and praising him; he who, armed with the thunder-bolt, places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars).

5. Opulent INDRA, may we, who are protected by thee, who are intelligent, devout, and offerers of praise, be participant with thee for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation.[2]

SÚKTA IX. (XXX.)

The deity and *Ṛishi* as before; the metre is *Gáyatri*, except in the last stanza, in which it is *Anushṭubh*.

Varga XIX

1. There is no one, INDRA, superior to thee; no one more excellent (than thou);[3] slayer of *Vṛitra* there is no one, verily, such as thou art.

2. Verily men are attached to thee as are all the

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[1] *Sutírthá, ṣobhanáni tírtháni:* the phrase would imply that there were places of pilgrimage at this period.

[2] The phraseology is rather doubtful, *ḅrihaddivasya ráya áháyyasya dávane purukshoh,* which is explained, *mahaddípter ásamantát stutyasya bahwannasya dhanasya dáne nimitte bhejanásas-twám bhajamáná bhavema;* may we be enjoying thee for the sake of the gift of wealth of much food, every way commendable and very brilliant.

[3] *Sáma-Veda,* I. 203: Benfey's text reads *uttaram* and *jyáyas* in the neuter; instead of *uttaro* and *jyáyán* in the masculine, as in the *Ṛich.*

wheels (to the body of the waggon): in truth thou art great and renowned.

3. Verily all the gods, with thee (for) their strength, have warred (with the *Asuras*); wherefore thou hast destroyed them by day and by night.

4. In which (contests), for the sake of KUTSA and his allies, thou hast stolen, INDRA, the (wheel of the car) of the sun.[1]

5. In which (contests), thou singly indeed hast warred with all those opposing the gods: thou, INDRA, hast slain the malignant.

Varga XX.

6. In which (contests), INDRA, thou hast, for the sake of a mortal, discomfited the sun, and hast protected ETASA by (thine) exploits.

7. Wherefore, slayer of VṚITRA, opulent INDRA, hast thou thereupon become most incensed, and, in consequence, hast slain the son of DANU (VRITRA) in this firmament.

8. Inasmuch, INDRA, as thou hast displayed such manly prowess, thou hast slain the woman, the daughter of the sky,[2] when meditating mischief.

9. Thou, INDRA, who art mighty, hast enriched the glorious dawn, the daughter of heaven.

10. The terrified USHAS descended from the broken waggon when the (showerer of benefits) had smashed it.

Varga XXI.

11. Then her shattered waggon reposed (on the bank) of the *Vipás'* (river), and she departed from afar.

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[1] The text has *mushaya súryam*, thou hast stolen the sun, but this is explained by *Sáyaṇa* by the more usual legend.

[2] The dawn, extinguished by the ascendancy of *Indra* throughout the day.

12. Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sindhu* when arrested (on its course).[1]

13. By valour thou hast carried off the wealth of Sushṇa, when thou hadst demolished his cities.

14. Thou hast slain the slave Sambara, the son of Kulitara, hurling him from off the huge mountain.

15. Thou hast slain the five hundreds and thousands (of the followers) of the slave Varchin, (surrounding) him like the fellies (round the spokes of a wheel).

Varga XXII.

16. Thou, Indra, who art *Satakratu*, hast made Parávrij, the son of Agru, participant in sacred hymns.[2]

17. The lord of acts, the wise Indra, has borne across (their difficulties), Turvasas and Yadu, when denied inauguration.[3]

18. Thou hast slain at once those two *Aryas*,[4] Arṇa and Chitraratha, (dwelling) on the opposite (bank) of the *Sarayu*.

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[1] *Sindhum vibályam vitasthánám: vigatabályávasthám*, whose youth was passed, *i.e.* who was full of water, *sampúrṇajalám;* and *vitishṭhamánám*, stopping or being stopped.

[2] See above, *Súkta* XIX. verse 9.

[3] *Apárayat*, he enabled to cross: according to the scholiast, he made them worthy to be inaugurated, or crowned, which they were not at first, as the text implies, by *asnátarau*, not *bathers*; alluding to their exclusion from the succession in favour of the youngest son *Puru* by their father *Yayáti*: see *Vishnu Puráṇa*, p. 414.

[4] The scholiast renders *áryá-áryábhimanau; aryatwábhimaninau*, presuming on their dignity as *áryas*, and being without any faith or devotion to *Indra*.

19. Slayer of VRITRA, thou hast restored the (one who was) blind, the (other who was) lame, both abandoned (by their kin):[1] (it is not possible) to exceed the happiness that is given by thee.

Varga XXIII. 20. INDRA has overturned a hundred stone-built cities[2] for DIVODÁS, the donor of oblations.

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races), for the sake of DABHÍTI.

22. Slayer of VRITRA, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies).

23. When, indeed, INDRA, thou excitest thy vigorous manhood, there is no one at the present time who may resist it.

24. Destroyer of foes, may the divine ARYAMAN distribute thy precious wealth; (may) PÚSHAN (bestow it), (may) BHAGA (bestow it); may the toothless deity bestow the desired wealth.[3]

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[1] We have here another, and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, *Paravrij*, Vol. II. 242, verse 12, and note: here we have not only the dual, *jahitá* for *jahitau*, but also *dwá* for *dwau*, the two, which agrees better with the still earlier allusion to the same defects in two different individuals; Vol. I. 290, verse 8, and note.

[2] *Asmanmayínám purám*: whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

[3] The text has *vámam púshá vámam bhago vámam devah karúlatí*; the triple repetition of *váma, vananíyam, dhanam*, would seem to separate not only *Bhaga*, but *Karúlatí* from *Púshan*, but if the last be rightly rendered by *krittadanta* or

SÚKTA X. (XXXI.)

The deity, *Rishi,* and metre as before; but verses three, four, and five are in a variety of *Gáyatrí,* termed *Pádanivrit,* having seven instead of eight syllables in each of the three divisions.

1. By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?[1] Varga XXIV.

2. What genuine and most esteemed of the exhilarating juices of the (sacrificial) beverage may inspirit thee to demolish the substantial treasures (of the foe).

3. Do thou, the protector of us thy friends and praisers, be present with a hundred protections.[2]

4. (Induced) by the praises of men, return like a revolving wheel to us, dependent (upon thy favour).

5. Thou comest in a downward (direction) to sacred rites, as if to thine own station: I glorify thee together with the sun.

6. When thy praises, and these sacred rites, INDRA, are addressed to thee, they first belong to thee, and next to SÚRYA. Varga XXV.

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adantaka, the broken-toothed, or toothless, it applies to *Púshan:* the attribute has not occurred before, though the scholiast quotes the Veda for it, *Púshá prapishtabhágo adantaka hityádi srutishu*; according to the *Puránas, Púshan* had his teeth knocked out by *Vírabhadra's* followers at *Daksha's* sacrifice: *Vishnu Pur.* 67, note 6.

[1] This seems to be a popular stanza; it occurs twice in the *Sáma-Veda,* I. 169, 232; once in the *Yajush,* 27, 29, and once in the *Atharvan,* XX. 124, 1.

[2] The same may be said of this and the preceding stanza; they both occur in the other three Vedas, *Sáma-Veda.* II. 33, 34: *Yajur-Veda,* 27, 40, 41; *Atharva-Veda,* 122, 2, 3.

7. Lord of holy acts, they call thee MAGHAVAN, the munificent, the resplendent.

8. And verily thou givest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence, nor resist the energies of thee opposing (them).

10. May thy hundred, thy thousand, protections, preserve us; may all (thy) desires (be for our defence).

Varga XXVI.

11. Select us, INDRA, on this occasion, for thy friendship, for (our) welfare, for vast and splendid riches.

12. Favour us, INDRA, daily with infinite riches; (protect) us with all protections.

13. With fresh protections, INDRA, like a warrior, open for us those pastures filled with cattle.

14. May our chariot, INDRA, foe-repelling, brilliant, unfailing, proceed (everywhere), possessing us of cattle and of horses.

15. SURYA make our fame exalted among the gods, as (thou hast placed) the sky, the shedder of most copious rain, above (all other regions).

SÚKTA XI. (XXXII.)

The deity, *Ṛishi,* and metre as before.

Varga XXVII.

1. INDRA, slayer of VṚITRA, come to us quickly:[1] thou who art mighty, (come) with mighty protections.

2. Wonderful INDRA, wanderer at times (through

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[1] *Asmákam arddham, asmáham samípam,* near to us: *Mahídhara* explains *arddha,* dwelling-place, *nivása deṣam,* or hall of worship, *deva-yajana deṣam*: it is properly, a half, whence Benfey renders it *seite,* but this is merely inferential, like the interpretations of *Mahídhara. Sáma-Veda,* I. 181, *Yajur-Veda,* 33, 65.

space), thou art verily the granter of (our) desires, and doest what is marvellous for the protection (of those who are engaged) in wondrous works.

3. Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee.

4. We, INDRA, are along with thee; we zealously glorify thee: do verily protect us all.

5. Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable, irresistible protections.

Varga XXVIII.

6. May we, INDRA, be the friends of one like thee, possessed of cattle, allied (to him) for (the sake of) abundant food.

7. For thou alone, INDRA, art lord over food combined with cattle; therefore do thou grant us ample food.

8. None change thy purpose, INDRA, object of laudation, when, being praised, thou desirest to bestow wealth upon the praisers.

9. The *Gotamas* glorify thee, INDRA, with praise, that thou mayest grant wealth, and for the sake of abundant food.

10. We proclaim thy prowess, whereby exhilarated (by the *Soma*), and having gone against them, thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, INDRA, object of laudation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, INDRA; bestow upon them food and posterity.

13. Although, INDRA, thou art the common property of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), INDRA, give thee to us: guide thy horses towards us.

16. Eat (INDRA) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

Varga XXX. 17. We solicit, INDRA for a thousand well trained, swift-going horses, for a hundred jars[1] of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle; may riches come to us from thee.

19. May we obtain from thee, ten golden ewers, for thou, slayer of VRITRA, art a bountiful giver.

20. A bountiful giver art thou, INDRA: give bountifully to us; (give) not little; bring much; for verily thou desirest to give much.

21. Verily thou art renowned amongst many as a bountiful giver; hero, slayer of VṚITRA, make us sharers in wealth.

22. Wise INDRA, I praise thy brown (horses); bestower of kine, (who art) not regardless (of thy worshippers):[2] with those two steeds terrify not our cattle.

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[1] *Khárí*, a certain measure; by metonymy, a jar or ewer, *droṇa-kalaṣa*, holding such a quantity: in modern use it is the name of a grain measure, equal to sixteen *droṇas*, or about three bushels.

[2] *He napát na pátayitah, stotṛín avináṣayitah, kintu pálayitar, ityartha*; oh thou, not casting down, not injuring or destroying, those who praise, that is, cherishing them.

23. Like two puppets on an arranged, new, and slender stage, thy two brown (steeds) are brilliant at sacrifices.[1]

24. Thy two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

ADHYÁYA VII.

ANUVÁKA IV.

SÚKTA I. (XXXIII.)

The deities are the Ṛibhus;[2] the *Ṛishi* is Vámadeva; the metre is *Trishṭubh*.

1. I send my prayer as a messenger to the Ṛibhus; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation); for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.[3] Varga I.

2. When the Ṛibhus, by honouring their parents

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[1] *Kanínakeva vidradhe nave drupade arbhake: nave* and *arbhake* have their usual meanings, new, small; *kanínake* is explained by *śálábhanjiké*, dolls or puppets; *vidradhe* by *vyúḍhe*, arrayed, or arranged: and *drupade* by *drumákhyastháne sthite*, standing on a place fixed, termed either a tree, or from a tree, a plank or platform, probably, answering to a stage on which puppets were exhibited.

[2] See vol. I. p. 45.

[3] As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods: if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper).

3. May they who rendered them decrepid and drowsy parents, when, like two dry posts, again perpetually young, VÁJA, VIBHWAN, and ṚIBHU associated with INDRA, drinkers of the *Soma* juice, protect our sacrifice.

4. Inasmuch as for a year the ṚIBHUS preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a year they continued its beauty, they obtained by their acts immortality.

5. The eldest said, let us make two ladles; the youngest said, let us make three: TWASHTRÍ, ṚIBHUS, has applauded your proposal.

Varga II. 6. The men, (the ṚIBHUS), spake the truth, for such (ladles) they made, and thereupon the ṚIBHUS partook of that libation: TWASHṬṚÍ, beholding the four ladles, brilliant as day, was content.

7. When the ṚIBHUS, reposing for twelve days, remained in the hospitality of the unconcealable (sun), they rendered the fields fertile, they led forth the rivers, plants sprung upon the waste, and waters (spread over) the low (places.[1])

8. May those ṚIBHUS who constructed the firm-abiding, wheel-conducting car; who formed the all-impelling multiform milch cow; they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

9. The gods were pleased by their works, illus-

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[1] See vol. II. p. 110.

trious in act and in thought: VÁJA was the artificer of the gods, ṚIBHUKSHIN of INDRA, VIBHWAN of VARUṆA.

10. May those ṚIBHUS who gratified the horses (of INDRA) by pious praise, who constructed for INDRA his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle), like those who devise prosperity for a friend.

11. The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as the gift of one) wearied out (by penance):[1] ṚIBHUS, who are so (eminent), grant us, verily, wealth at this third (diurnal) sacrifice.

SÚKTA II. (XXXIV.)

The deities, *Ṛishi*, and metre as before.

Varga III.

1. ṚIBHU, VIBHWAN, VÁJA, and INDRA, do you come to this our sacrifice, to distribute precious things, for the divine word has indeed now desired the drinking[2] (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth,[3] be exhilarated, ṚIBHUS along

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[1] *Ṛite ṣrántasya sakhyáya* is the phrase of the text: *Sáyaṇa* says, *na sakhitwáya bhavanti déváh*, the gods are not through friendship, *ṣrántát tapo yuktát rite*, except one wearied by penance, which would seem to apply to the worshipper; but again he says, *ete ṣrántá ato daduh*, they, wearied out, therefore gave.

[2] *Drishaṇá deví*: in the *Aitareya Bráhmaṇa* it is said, *Prajápati* said to *Savitṛi*, these are thy fellow-students; do thou drink with them.

[3] *Vidánáso janmanah* is explained, *jananasya devatwa-lakshaṇasya, devatwa-práptim jánantah*, knowing the attainment of deification.

with the Ṛitus: the inebriating draughts are collected for you as well as pious praise: do you confer upon us riches with excellent posterity.

3. This sacrifice, Ṛibhus, has been instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men: before you have the propitiatory (libations) been placed, for Vájas, you are all entitled to precedence.

4. Now, leaders (of rites), the treasure that ought to be presented is to be given to the mortal performing (the sacred rite), the offerer (of the libation): drink, Vájas, (drink), Ṛibhus; I present it to you at the third solemn (diurnal) ceremony for your exhilaration.

5. Vájas, Ṛibhukshaṇs, leaders (of rites), come to us eulogising exceeding wealth: these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

Varga IV.

6. Sons of strength, come to this sacrifice, invoked with veneration: givers of precious things, associated with Indra, with whom you are intelligent, participate in being gratified (by the libation), drink of the sweet *Soma* juice.

7. Sympathizing[1] in satisfaction with Varuṇa, drink, Indra, the *Soma* juice; drink it, thou who art entitled to praise, sympathizing with the *Maruts*: drink, sympathizing with the first drinkers, with the

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[1] It is not easy to find an equivalent for *Sajosháh*, although the sense is obvious enough: *sajoshá Indra Varuṇena somam páhi*, is, literally, *Indra*, who art co-pleased with *Varuṇa*, drink the libation; implying that they both derive the like satisfaction from the beverage which they imbibe together.

drinkers (at the sacrifices) of the *Ritus*;[1] sympathizing with the protectresses of the wives (of the gods),[2] the giver of wealth.

8. Ribhus, be exhilarated, sympathizing with the *Adityas*, sympathizing with the *Parvatas*,[3] sympathizing with the divine Savitri, sympathizing with the wealth-bestowing (deities of the) rivers.

9. Ribhus, who by your assistance (gratified) the Aswins, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and who, the all-pervading leaders (of rites), accomplished (acts productive of)[4] good results.

10. Ribhus, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

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1 *Ritupábhih* is explained, *rituyájadevaih*, the deities to whom the *Ritu* sacrifice is dedicated.

2 *Gnáspatníbhih*: *gná* is usually rendered the wives of the gods: the compound is here explained *stríṇámpálayitryah*, the female protectors of women: it may imply the goddesses, but there is no authority for such an interpretation.

3 *Parvatebhih*, *parvavadbhih*, *parvaṇyarchyamánair-devaviseshaih*: a sort of deities to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon, &c.

4 *Swapatyáni chakruh*: according to the scholiast, *swapatana sádhanáni karmáṇi*, acts, the means of accomplishing their good offspring or consequences: according to *Sáyaṇa* also the relative *ye* refers to the antecedent in the next verse, *te agrepát*, they the first drinkers, the *Soma* being first offered at the evening sacrifice to the *Ribhus*.

11. Ṛibhus go not away; let us not leave you (thirsting); (be present) unreproached at this sacrifice; be exhilarated, deities, along with Indra, with the Maruts, and with (other) brilliant (divinities), for the distribution of wealth.

Súkta III. (XXXV.)

Deities, *Ṛishi*, and metre as before.

Varga V.

1. Come hither, sons of strength, sons of Sudhanwan; Ṛibhus, keep not away; may the exhilarating juices proceed to you at this sacrifice, after[1] the munificent Indra.

2. May the munificence of the Ṛibhus come to me on this occasion, (since) there has been the drinking of the effused *Soma*, in consequence of one ladle having been made fourfold by their dexterous and excellent work.

3. You have made the ladle fourfold, and have said (to Agni), assent (to the division): therefore have you gone, Vájas, the path of the immortals: dexterous-handed Ṛibhus (you have joined) the company of the gods.

4. What sort of ladle was that which by skill you have made four? now pour forth the *Soma* for their exhilaration: drink, Ṛibhus, of the sweet *Soma* libation.

5. By your (marvellous) deeds you have made your parents young; by your deeds you have made the

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[1] *Indram anu, Indram anusṛitya* or *anugamantu*: having followed, or may they come after, *Indra*; or it would be more consistent to render it, may they come after (you) to *Indra*, &c., see note 4, in the preceding page.

ladle (fit) for the drinking of the gods: by your deeds you have made the two horses, the bearers of INDRA, swifter than (an arrow from) a bow, RIBHUS, who are rich in (sacrificial) food.

Varga VI.

6. Distributors of food, ṚIBHUS, showerers (of benefits), exhilarated (by the *Soma* draught), fabricate wealth, comprising all posterity for him who pours out for your exultation, the acrid libation at the decline of day.

7. Drink, lord of horses, INDRA, the libation offered at dawn; the noon-day libation is alone for thee; but (in the evening) drink with the munificent ṚIBHUS, whom, INDRA, thou hast made thy friends by good deeds.

8. Do you, sons of strength, who have become gods by (your good deeds), soaring aloft in the sky like falcons, bestow upon us riches: sons of SUDHANWAN, you have become immortals.

9. Dexterous-handed, since you have instituted, through desire of good works, the third sacrifice, which is the bestower of wealth, therefore, ṚIBHUS, drink this effused *Soma* with exhilarated senses.

SÚKTA IV. (XXXVI.)

The deities and *Rishi* as before; the metre is *Jagatí*, in the last verse *Trishṭubh.*

Varga VII.

1. The glorious three-wheeled car (of the AṢWINS made, ṚIBHUS, by you), traverses the firmament without horses, without reins: great was that proclamation of your divine (power), by which, ṚIBHUS, you cherish heaven and earth.

2. We invoke you respectfully, VÁJAS and ṚIBHUS, to drink of this libation, for you are the wise sages

who, by mental meditation, made the well-constructed undeviating car (of the AṢWINS).

3. Therefore, VÁJA, ṚIBHU, VIBHWAN, was your greatness proclaimed amongst the gods, that you made your aged and infirm parents again young (and able) to go (where they would).

4. You have made the ṣingle ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortality amongst the gods: such acts, VÁJAS and RIBHUS, are to be eagerly glorified.

5. From the ṚIBHUS may wealth, the best and most productive of food, (come to me); that which the leaders (of rites) renowned together with the VÁJAS, have engendered; that which has been fabricated by VIBHWAN, and is to be celebrated at sacrifices; that which, deities, you protect, that is to be beheld.

Varga VIII.

6. He is vigorous and skilled in war, he is a *Ṛishi* worthy of homage, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom VÁJA and VIBHWAN, whom the ṚIBHUS protect.

7. An excellent and agreeable form has been assumed by you: (this is our own) praise: VÁJAS and ṚIBHUS be gratified (thereby), for you are wise, experienced, and intelligent: such we make you known (to be) by this (our) prayer.

8. Do you who are wise, (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, ṚIBHUS, riches and food, resplendent, invigorating, overpowering (foes), and most excellent.

9. Gratified (by our worship), fabricate for us, on this occasion, progeny, and wealth, and reputation, with numerous adherents:[1] grant to us, Ṛibhus, abundant sustenance wherewith we may greatly excel others.

Súkta V. (XXXVII.)

Deities and *Ṛishi*, as before; the metre of the first four verses is *Trishṭubh*, of the rest *Anushṭubh*.

Varga IX.

1. Divine Vájas, Ṛibhus,[2] come to our sacrifice by the path travelled by the gods, inasmuch as you, gracious (Ṛibhus), have maintained sacrifice amongst the people, (the progeny) of Manu, for (the sake of) securing the prosperous course of days.

2. May these sacrifices be (acceptable) to you in heart and mind: may to-day the sufficient (juices) mixed with butter flow to you: the full libations are prepared for you: may they, when drank, animate you for glorious deeds.

3. As the offering suited to the gods at the third (daily) sacrifice supports you, Vájas, Ṛibhukshans; as the praise (then recited supports you): therefore, like Manu, I offer you the *Soma* juice, along with the very

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[1] *Ṡravo-víravat* might be rendered food-comprehending-offspring, but as *prajá* has been already specified, the scholiast interprets *víravat, viros habens*, by *bhṛityádibhirupetam*, endowed with dependants.

[2] The text has *Ṛibhukshah* which is properly the nom. sing. of *Ṛibhukshin*, a name of *Indra*: here *Sáyaṇa* identifies it with *Ṛibhavah*, the plur. nom. of *Ṛibhu*: in some of the following verses of this hymn the word appears as *Ṛibhukshaṇah*, the nom. or voc.-plural of *Ṛibhukshin* substituting optionally, the short for the long vowel in the antepenultimate, *Ṛibhukshaṇah* for *Ṛibhukshánah*: see Sanscrit Gr., 2d edit. p. 460.

radiant (deities) among the people assembled at the solemnity.[1]

4. VÁJINS, you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures:[2] sons of INDRA, grandsons of strength,[3] this last sacrifice[4] is for your exhilaration.

5. We invoke you, ṚIBHUKSHANS, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses.[5]

Varga X.

6. May the man whom you, ṚIBHUS and INDRA, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.[6]

7. VÁJAS, ṚIBHUKSHANS, direct us in the way to

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[1] *Juhve manushvat uparásu vikshu yushme sachá bṛihaddiveshu somam*: the meaning is not very clear: *upará* is explained, those who are pleased or sport near the worship of the gods, *devayajana samípe ramantah*; *tásu vikshu-prajásu*, in or among such people: *brihaddiveshu*, *Sáyaṇa* considers an epithet of *deveshu* understood.

[2] *Vájinah*, the possessors either of horses or food, is here used somewhat irregularly for *Vájá*: *ayahṣiprá*, according to the commentator, means as hard or strong as iron, *ayovat*, *sárabhútaṣipráh*: *sunishkáh* having good *nishkas*, a certain weight of gold, if not a coin.

[3] The text has here the nouns in the singular, son of *Indra*, son or grandson of strength, and inconsistently follows with *vah-vos*, you, in the plural.

[4] *Ityagriyam, agre bhavam*, would mean the first, the preceding, but *Sáyaṇa* explains it, *tritíyam savanam*, which is most consistent with the worship of the *Ṛibhus*.

[5] Such are the explanations of the epithets given to *ráyim*, wealth, *ṛibhum*, *yujam*, *vájintamam*, *indraswantam*, *sadásátamam*, *aṣwinam*, explained as in the text.

[6] *Medhasátá so arvatá*: perhaps a horse fit for the *aṣwamedha* is implied.

sacrifice; for you, who are intelligent, being glorified (by us), are able to traverse all the quarters (of space).

8. VÁJAS, RIBHUKSHANS, INDRA, NÁSATYAS command that ample wealth with horses be sent to men for their enrichment.

SÚKTA VI. (XXXVIII.)

The deities of the first verse are Heaven and Earth, of the rest *Dadhikrá*; the *Rishi* is VÁMADEVA: the metre *Trishṭubh*.

Varga XI.

1. TRASADASYU has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through your (favour, *Heaven* and *Earth*)[1] you two have given a horse, a son,[2] a weapon (for the destruction) of the *Dasyus*, fierce and foe-subduing.

2. And you two have given the swift *Dadhikrá*,[3] the repeller of many (foes), the defender of all men, the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince.

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

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[1] They are not named in the text, but the dual pron. *vám*, of you two, is supposed to imply them.

[2] So *Sáyaṇa* explains the *kshetrásám* and *urvarásám* of the text, deriving them from *kshetra*, land, *urvará*, fertile soil, and *san*, to give: why these should signify *aśwa* and *putra* is not very obvious.

[3] *Dadhikrá*, or as also read, *Dadhikrávan*, is given in the *Nighantu* of *Yáska* amongst the synonymes of *aśwa*, a horse: the form is noted in Panini, III. 2. 67: according to *Mahídhara* on *Rich* 6, of *Súkta* VII. *Yajush*, 23, 32, the etymology is *dadhi*, who bears, who carries his rider, and *krama*, to go: according to the *Aitareya Bráhmaṇa*, III. 15. 5, *Agni*, in the form of a horse, destroyed the *Asuras* by the desire of *Bharadwája*.

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is to be known, puts to shame the adversary of the (pious) man.[1]

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after) a hungry hawk pouncing (upon his prey): they call after him, hastening to obtain food, or a herd of cattle.[2]

Varga XII.

6. And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots; like an elegant (courser), friendly to man, decorated with a garland, raising the dust, and champing his bit.

7. And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving (host of the enemy), going straight onward, and tossing up the dust, throws it above his brows.

8. And the adversaries of that foe-destroying steed, like (those) of the brilliant thunderbolt, are alarmed; for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible.

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[1] *Vidathá nichikyat tiro aratim paryyápa áyoh*, is explained *jnátavyáni jánan, aramaṇam, arim vá, tiraskaroti stoṭur-manushyasya*, knowing things cognisable, who disgraces the opponent, or the foe of the man, the praiser.

[2] *Ṣravaschháchchhá pasumachcha yútham*, is explained *annam kírttim vá pasumad yútham cha achchá abhilakshya gachchhantam enam anukroṣanti*, they call after him, that is, *Dadhikrá*, going, having in view either food or fame, or a herd consisting of cattle: *Sáyaṇa* rests his interpretation on that of *Yáska*, *Nir.* IV. 24: perhaps the *anukroṣanti* should be again supplied as applicable to the *paṣumad-yútham*.

9. Men praise the overpowering rapidity of that fleet (steed), who is the accomplisher (of the desires) of mankind, and, following him to battle, they have said, *Dadhikrá* with (his) thousands has gone forth against the foe.

10. *Dadhikrá* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance: may he, the giver of hundreds and thousands, associate these praises with agreeable (rewards).

SÚKTA VII. (XXXIX.)

The deity and *Ṛishi* as before; the metre the same, except in the last verse, in which it is *Anushṭubh*.

Varga XIII.

1. Verily we praise that swift *Dadhikrá* and scatter (provender before him) from heaven and earth: may the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

2. Fulfiller of religious rites, I reiterate the praise of the great *Dadhikrá*, the liberal, many-honoured showerer (of benefits), whom MITRA and VARUṆA gave for the good of many, the transporter (beyond calamity), as brilliant as AGNI.

3. May ADITI,[1] consentient with MITRA and VARUṆA render him free from sin who has performed the worship of the steed *Dadhikrá*, when the fire has been kindled at the opening of the dawn.

4. Whilst we glorify the name of the great *Dadhikrá*, the means of sustenance and of strength, the prosperity of those who praise (him),[2] let us invoke

[1] *Aditi* is considered by *Sáyaṇa* as an appellative, *akhaṇḍaníya*, the indivisible or infrangible, that is, *Dadhikrá*.

[2] The text has *marutám náma bhadram: Sáyaṇa* explains *marutám* by *stotríṇám*, of the praisers.

(also) for our welfare VARUṆA, MITRA, AGNI, and INDRA, the bearer of the thunderbolt.

5. Those who are preparing for battle, those who are proceeding to sacrifice, both invoke (*Dadhikrá*) as if (he was) INDRA: MITRA and VARUṆA have given to us the horse *Dadhikrá* as an encourager to man.

6. I have celebrated the praise of *Dadhikrá*, the rapid and victorious steed: may he make our mouths fragrant,[1] may he prolong our lives.

SÚKTA VIII. (XL.)

The deity and *Rishi* as before; the metre of the first verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XIV.

1. May we repeatedly recite (the praise) of *Dadhikrávan*; may all rising dawns excite me (to the adoration) of the waters, of AGNI, of USHAS, of SÚRYA, of BṚIHASPATI, and of JISHṆU the son of ANGIRAS.

2. May *Dadhikrávan*, the active, the cherisher, the giver of cattle, who abides with the devout, the swift-going, be willing to accept (the sacrificial) food at the time of the desirable dawn: may he who is true, moving, rapid, and leaping like a grasshopper, produce (for us) food, strength, heaven.

3. And after him who is quick-going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a swift (bird)[2] striving

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[1] The mouth having been defiled by the use of inelegant language, according to *Mahídhara:* the verse occurs in the *Sáma-Veda,* I. 358; *Yajush,* 23, 32; and *Atharvan,* XX. 127. 3: according to the commentator on the *Yajush,* it is to be recited at the *aṣwamedha* when the priests bring the queen away from the horse.

[2] This is a very elliptical passage: *asya dravatas-turaṇyatah-parṇam na ver-anu váti pragardhinah,* lit. of him running, quick-going, as after the flight of a bird, go they eager: the scholiast supplies the ellipse, and as the verb *anuyáti* is in the singular, he supplies a nominative, *sarvah janah,* every man.

together to keep up by the side of *Dadikrávan* the transporter (of others) as swift as a hawk.[1]

4. And that horse bound by his neck, his flanks, his mouth, accelerates his paces: *Dadhikrá* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly.

5. He is HANSA, (the sun), dwelling in light; VASU, (the wind), dwelling in the firmament; the invoker of the gods (AGNI), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself)).[2]

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[1] *Syenasyeva dhrajato ankasam pari Dadhikrávṇah sahorjá taritratah*, literally, as of a hawk quick-going with respect to the insertion of the foot or to the breast, *ankasam-pádádháram urah-pradeṣam vá* of *Dadhikrávan*, together with strength, or for the sake of strength together, enabling to cross: it is not easy to make any sense of this even with the help of the scholiast, although there is nothing very difficult in the words: *Mahídhara, Yajush*, 9. 15, explains *ankasam pari*, a horse's trappings, the cloth, *chaunri* tail, &c., *vastrachámarádikam*, over all his body, which fly open as the horse gallops, like the wings of a bird, whilst the horse himself has the speed of the hawk.

[2] This stanza is known as the *Hansavatí Ṛich*, and occurs twice in the *Yajush*, 10. 24, and 12. 14, as well as in the *Aitareya Bráhmaṇa*, IV. 20; 1. and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identification of *Áditya*, or the sun in the type *Dadhikrá* with *Parabrahma*, or the universal deity, and consequently his identity with all the other types of the supreme being: these terms are thus specified,

Súkta IX. (XLI.)

Indra and Varuṇa are the deities; the *Ṛishi* is Vámadeva; the metre *Trishṭubh*.

Varga XV.

1. Indra (and Varuṇa), Varuṇa (and Indra), what praise of you accompanied by oblations may

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1. *Hansa,* from *han* to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into *aham,* I, and *sa,* he, that is, I am *that,* the supreme: 2. *Vasu,* the appointer of the stations of all creatures, or all men, or that which abides (*vasati*) at all times, *sarvadá*: 3. *Hotá,* or sacrificer: and 4. *Atithi,* or guest, meaning in both cases *Agni,* or fire, first as the sacrificial, and secondly as culinary, fire: 5. *Nrishad* the dweller among men, is explained *Chaitanya,* consciousness, or *Práṇa,* vitality, or, according to *Sáyaṇa* in the scholia on the *Bráhmaṇa,* sight, or the eye, according to the text "the sun, becoming the eye (of the world), entered into the two eyes (of man): 6. *Varasad* is uniformly rendered the dweller in the most excellent station, that is, the solar orb: 7. *Ṛitasad* is he who is present in truth, or in water, or in sacrifice: the comment on the *Bráhmaṇa* interprets truth, the text of the *Veda, vedaváhya:* 8. *Vyomasad,* the dweller in the sky, has its literal meaning everywhere: only *Sáyaṇa* makes it out to be the *wind:* 9. *Abjah,* who is born in the midst of the water, as, according to another text, *udaka madhye khalvoyam jáyate, Mahídhara* says, in the form of a fish, &c.: the *Bráhmaṇa* intimates that this refers to the apparent rising of the sun from the ocean and setting in the same: 10. *Gojah,* born amidst, *goshu,* rays; *Mahídhara* says, *gavi, prithivyám,* in the earth, being identical with the elements: 11. *Ṛitajah,* born of truth, from being visible by all, not invisible like *Indra* and the rest, is *Sáyaṇa's* explanation in this place; in his scholia on the *Bráhmaṇa* he interprets it, born from the mantras of the Vedas: 11. *Adrija,* mountain-born, that is, in the eastern mountain, where he rises: *Mahídhara* says, born in stone in the form of *Agni,* as if alluding to flint; or *adri,* having for one meaning a cloud, he may be said to be generated in the clouds in the form of rain: finally he is *Ṛitam,* truth, that is, according to *Sáyaṇa,* in both his comments, sound truth; or *Parabrahma,* as by another text, "*Satyam jnánam anantam*

obtain for us felicity,[1] (such as) the immortal invoker of the gods, (Agni, may bestow): may (the praise) which is addressed by us to you both, Indra and Varuṇa, sanctified by acts and prompted by veneration, touch your hearts.

2. Divine Indra and Varuṇa, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own) sins, and his enemies in battle; and by your great favours he becomes renowned.

3. Indra and Varuṇa (you are) most liberal givers of wealth to men praising you in various ways, when as friends well plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

4. Fierce Indra and Varuṇa you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us; (who is) rapacious, malevolent: grant us strength to overcome him.

5. Indra and Varuṇa, be the exciters of this our praise, as the bull is of the milch cows: may that cow (of praise) yield us (reward), like a large cow

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Brahma," truth, wisdom, infinitude, *Brahma*; and as he explains it in this text, *abádhyam sarvádhishṭhánam Brahma tatwam*, the indefeasible, all-regulating principle, *Brahma*: so in his gloss on the *Bráhmaṇa*, truth, he says, is of two kinds, *vyávahárikam*, truth in speech and worldly dealings, and *páramárthikam*, or *Parabrahma*, the supreme universal spirit: he notices, also, the reading of another *Sákhá* or *Ṛitam brihat*, which is followed in the *Yajush*, and is explained by *Mahídhara*, the all-pervading, the infinite *sarvagatam aparyantam*, that is, *Parabrahmarúpa*; *Aditya* in the form of *Parabrahma*.

[1] *Indrá ko vám Varuṇá*: the single names of the two deities being put in the dual form, implies the nomination of both.

that has gone forth to pasture, whose thousand channels (are filled) with milk.

Varga XVI.

6. May INDRA and VARUṆA, the overthrowers (of foes), be around us[1] with (their) protections; (that thereby we may have) good sons and grandsons, and fertile lands, and long life,[2] and virility.

7. Desirous of (possessing) cattle, we have recourse to you, INDRA and VARUṆA, for full protection, you who are powerful and kind as (kinsmen); we have recourse to you, adorable heroes, for (your) friendship and affection, (to you who are), like parents, givers of happiness.

8. Liberal givers, those (our) praises soliciting (abundant) food have proceeded to you for (your) protection: longing for you[3] as (soldiers long) for battle, and as cattle approach the *Soma* for (its) advantage,[4] so my heartfelt hymns (approach) INDRA and VARUṆA.

9. These my earnest praises approach INDRA and VARUṆA, desirous to obtain wealth, as dependants attend (upon an opulent man)[5] for the sake of riches, like humble (females)[6] begging for food.

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[1] *Paritakmyáyám*: it is rendered *paritakane*, which is not more intelligible: *paritahmá* occurs also in the sense of night, in which case it may mean, may *Indra* and *Varuṇa* protect us in the night against evil spirits.

[2] *Súro driṣike* is the text, which is interpreted *súryasya chirakáladarṣanáya*, for the sight of the sun for a long time, *i.e. chirajívanáya*, for long life.

[3] *Yurayúh* is explained, *yuvám kámayamánah*.

[4] *Ṣriye na gáva upa somam asthuh*, alluding to the mixture of milk and curds with the *Soma* libation, *dadhyádiṣrayaṇáya*.

[5] *Joshṭára iva vaswo, sevaká dhanikam swáminam*: as servants upon a rich master, or as derived from *jush*, to please, *joshṭárah* may be rendered flatterers, parasites.

[6] *Raghvír-iva ṣraraso bhikshamánáh; raghvír iva laghvya*

10. May we of our own (right) be the masters of permanent riches,[1], comprising horses, chariots, and nourishment: may those two, traversing (the regions), direct their *Niyut* steeds towards us, associating (them) with riches and with recent protections.

11. Mighty INDRA and VARUṆA come to us in battle with (your) powerful protections, and where the bright (weapons) play amidst the (hostile) hosts, may we be triumphant in that conflict (through) your (favour.)

SÚKTA X. (XLII.)

The *Rishi* is the royal sage TRASADASYU: as the first six verses are in his own praise, he is considered to be the divinity also: of the other four stanzas the deities are INDRA and VARUṆA; the metre is *Trishṭubh*.

Varga XVII.

1. Twofold is my empire,[2] that of the whole *Kshatriya* race, and all the immortals are ours:[3] the gods associate me with the acts of VARUṆA:[4] I rule over (those) of the proximate form of man.

2. I am the king VARUṆA; on me (the gods) bestow those principal energies (that are) destructive of

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iva, like light or trivial: there is no substantive, but the appellative is feminine.

1 *Tmaná patayah syáma*; that is, according to the scholiast, without any effort or labour, *aprayatnena*.

2 *Mama dwitá ráshtram kshatriyasya viswáyoh:* here, therefore, we have a positive indication of the military and regal order.

3 *Viśwe amritá yathá nah:* therefore he is king also over *Swarga*.

4 *Kratum sachante Varuṇasya deváh, rájámi krishter-upamasya vavreh:* except the last word, which the scholiast renders *rúpa*, form, there is nothing unusual in the terms; but even with the explanations attempted by *Sáyana*, the purport of the sentence is quite unintelligible, beyond its being probably the identity of *Varuṇa* and *Trasadayu*, as asserted in the next verse.

the *Asuras*; (they) associate me with the worship of VARUṆA: I rule over (the acts) of the proximate form of man.

3. I am INDRA, I am VARUṆA, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like TWASHṬRI animation to all beings: I uphold earth and heaven.

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water;[1] by the water I have become the preserver of the water, the son of ADITI, illustrating the threefold elementary space.[2]

5. Warriors well mounted, ardent for contest, invoke me: selected (combatants invoke) me in battle: I, the affluent INDRA, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle).

Varga XVIII. 6. I have done all these (deeds): no one resists my divine, unsurpassed vigour; and when the *Soma* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

7. All beings recognise thee (VARUṆA), and thou, worshipper, addressest these (encomiums) to VARUṆA: thou, INDRA, art renowned as slaying VṚITRA; thou hast set the obstructed rivers free to flow.

8. The seven *Ṛishis* were the protectors of this our (kingdom) when the son of DURGAHA was in bonds:

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[1] *Sadane ṛitasya* may also imply, for the place or sphere of the sun, the word *ṛita* being used here and in the following passages either for *udaka* or *áditya*.

[2] That is, according to *Sáyaṇa*, for me the creator has made the three worlds, *madartham eva kshityádilokatrayam akárshít parameṣwaraḥ*.

performing worship they obtained for (his queen) from the favour of INDRA and VARUṆA, TRASADASYU,[1] like INDRA the slayer of foes, dwelling near the gods.

9. The wife of PURUKUTSA propitiated you two, INDRA and VARUṆA with oblations and prostrations, and therefore you gave her the king TRASADASYU, the slayer of foes, dwelling near the gods.[2]

10. May we, glorifying you both, be delighted by riches; may the gods be pleased by oblations, the cows by pasture: and do you, INDRA and VARUṆA, daily grant us that same milch cow, (riches), free from any imperfection.[3]

SÚKTA XI. (XLIII.)

The deities are the AṢWINS, the *Ṛishis* are PURUMÍLHA and AJAMÍLHA, sons of SUHOTRA; the metre is *Trishṭubh*.

Varga XIX.

1. Which of those who are entitled to sacrifice will listen (to our prayers)? which of the gods will hear our praise? which will be propitiated (by it)? upon the heart of whom among the immortals may we im-

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[1] *Purukutsa*, son of *Durgaha*, being a prisoner, it is not said on what occasion, his queen propitiated the seven *Ṛishis* to obtain a son who might take his father's place: they advised her to worship *Indra* and *Varuṇa*, in consequence of which *Trasadasyu* was born.

[2] *Arddhadevam* is explained *devánám samípe varttamánam*; or we might render it, demi-god, though such an appellation would not apply to *Indra*, to whom *Trasadasyu* is compared: on the contrary, *Indra* is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, *yat sarveshám arddham Indraḥ prati tasmád Indro devatánám bhuyishṭhabháktamaḥ*.

[3] *Anapasphurantím ahinsitám*, unharmed, according to *Sáyaṇa*: *Mahídhara*, *Yajur-Veda*, 7. 10, explains it, not going to another, *ananyagáminám*.

press the devout affectionate adoration, accompanied by sacred oblations?

2. Who will make us happy? which of the gods is the most prompt to come to our sacrifice? which the most willing to grant us felicity? what chariot do they say is quick and drawn by rapid steeds? that which the daughter of Súrya selected.

3. Moving, you proceed rapidly by day, as Indra, at the end of the night, (manifests his) power: descended from heaven, divine, of graceful motion, (Aṣwins), by which of (your) acts are you most distinguished?[1]

4. What may be the fit measure (of your merits)? invoked by what praises do you come to us? who (can exist as) the object of your great wrath? Dasras, dispensers of sweet (water), defend us with your protection.

5. Your chariot travels widely round the heaven until it places you beyond the firmament: dispensers of sweet (water, the priests) are diluting the *Soma* juice with milk, that the boiled (barley) may be united with the libation offered to you.

6. The flowing (stream)[2] has sprinkled your steeds with moisture: the radiant horses (like) birds (in swiftness) pass on, bright with lustre: well known is that quick-moving chariot, whereby you became the lords of Súryá.

7. May the earnest praise, distributers of food,

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[1] *Kayá ṣachínám bhavathah ṣachishṭhá; ṣachínám yushmat sambandhinám karmaṇám ṣaktínám vá,* acts or energies connected with you.

[2] *Sindhu:* but it may here mean either water in general, or a cloud.

wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire, NÁSATYAS, directed towards you is gratified.

SÚKTA XII. (XLIV.)

Deities, *Ṛishi*, and metre as before.

Varga XX.

1. We invoke, AṢWINS, to-day, your rapid car, the associator of the solar ray:[1] the banked car which bears SÚRYÁ, vast, wealthy, and laden with praises.

2. AṢWINS, grandsons of heaven, divinities, you enjoy that glory by your actions, that (sacrificial) food is administered to your persons, and powerful horses[2] draw you in your chariot.

3. What offerer of oblations addresses you to day with hymns for the sake (of obtaining) protection, for the drinking of the *Soma*, or for the ancient fulfilment of the sacrifice? what offerer of adoration may bring you AṢWINS (to this rite).

4. NÁSATYAS, who are manifold, come with your golden chariot to this sacrifice; drink of the sweet *Soma* beverage, and give precious things to the man who celebrates (your worship).

5. Come to our presence, whether from heaven or earth, with your well-constructed golden chariot: let not other devout worshippers detain you, for a prior attraction awaits you (here).

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[1] *Sangatim goh*, is only explained, *goh sangamayitáram*, the bringer into union, or associator of *Go*: what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Aṣwins* with light, or the sun.

[2] *Kakuhásah*, is explained *mahánto aṣwáh*, or it may be praises, *stutayah*.

6. Dasras, mete out for us both[1] great opulence, comprising many descendants, since the leaders of the rite (the *Purumíḷhas*), have addressed to you, Aṣwins, their praise, and the *Ajamíḷhas* have united with it their laudation.

7. May the earnest praise wherewith, distributers of food, I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire Násatyas, directed towards you is gratified.

Súkta XIII. (XLV.)

The deities as before; the *Ṛishi* is Vámadeva; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XXI.

1. The sun rises: your chariot, (Aṣwins), traversing (the regions), is associated with the divine (orb) on the summit (of the eastern mountain): in it are the three analogous kinds of food,[2] and the leather vessel of the sweet *Soma* juice appears as the fourth.

2. Your food-bearing, *Soma*-laden, well-horsed chariots, appear at the opening of the dawn, scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament.

3. Drink of the *Soma* juice with mouths (fit for) imbibing the beverage: harness your beloved chariot for the *Soma* juice: (come to the dwelling) of the sacrificer: enliven the path with the *Soma*: bring, Aṣwins, the leather vessels filled with the *Soma* juice.

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[1] The two *Ṛishis*, the authors of the *Súkta*.

[2] *Prikshάso mithuná trayah: mithuná* is properly twins, or a pair, but it may be used, according to *Sáyaṇa*, for a greater number of analogous or connected objects, as *mátá pitá putrastadevamithunam*, mother, father, son, constitute a twin or pair: the three sorts of food are said to be *aṣanam, pánam, khádah:* in what the last differs from the first is not specified.

4. Come to sacrifices as flies to honey, (with those horses) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burthens), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

5. The sacred fires, the instruments of holy sacrifice, the conveyers of libations, praise the associated AṢWINS at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-flavoured *Soma* juice.

6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun: the sun, harnessing his horses, (proceeds on his way): do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites, I glorify you, AṢWINS: well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

ANUVÁKA V.

SÚKTA I. (XLVI.)

The deities are INDRA and VÁYU, except in the first verse, which is addressed to VÁYU alone; the *Ṛishi* is VÁMADEVA; the metre *Gáyatrí*.

1. Drink first, VÁYU, the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker. Varga XXII.

2. VÁYU, who art drawn by the *Niyuts*, and hast INDRA for charioteer, come (for the fulfilment) of our

numerous wishes, and do thou (and INDRA) drink of the libation.

3. INDRA and VÁYU, may a thousand steeds, eager for food, bring you to drink the *Soma*.

4. Mount, INDRA and VÁYU, the golden-seated chariot, propitious to sacrifice, soaring to heaven.

5. INDRA and VÁYU, come with your very strong chariot to the sacrifice: come hither.

6. INDRA and VÁYU, this (libation) is poured out: sympathizing with the gods, drink it in the dwelling of the donor.

7. Hither be your course; here, INDRA and VÁYU, be the letting of your horses loose, for your drinking of the *Soma*.

SÚKTA II. (XLVII.)

Deities and *Ṛishi* as before; the metre is *Anushṭubh*.

Varga XXIII.

1. Purified (by holy acts)[1] I bring to thee, VÁYU, the *Soma*, first (offered to thee at sacrifices)[2] that seek to gain heaven: deity, who art ever longed for, come with thy *Niyut* steeds to drink the *Soma* juice.

2. INDRA and VÁYU, you are fit for the drinking of these *Soma* libations, for the drops flow towards you as waters (run) together into a deep place.

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[1] *Ṣukrah-vratácháryádiná dípto aham*, illustrious by observing vows, &c.

[2] *Ayámi te madhwo agram:* this is consistent with the passages in the preceding hymn; also *Sáma-Veda*, II. 975: according to *Sáyaṇa*, *madhwoh* here is for *madhum*, the gen. for the acc.; but this is not necessary, as, I bring to you of the *Soma* would be no unusual construction: *Ayámi* is explained *prápayámi*, and *agram*, *itarebhyah púrvam*: *Mahídhara*, *Yajur-Veda*, 27, 30, has a partly different version: may the cup (*ṣukra-graha*) come to thee, *ayáni*, *ágachchhatu*, which is the essence of the *Soma*, *agram*, *sárabhútah madhunah rasasya*.

3 INDRA and VÁYU who are lords of strength, vigorous, and drawn by the *Niyut* steeds, come (riding in) the same car: drink the *Soma* for our protection.

4. Leaders (of rites), conveyers of sacrifices, INDRA and VÁYU give to us for the offerer (of the oblation), those *Niyuts* which are your (steeds), and are desired of many.

SÚKTA III. (XLVIII.)

The deity is VÁYU; the *Ṛishi* and metre are the same as in the last.

Varga XXIV.

1. Drink, VÁYU, the oblations yet untasted, like (a prince) the terrifier of foes:[1] (bestow) upon the worshipper wealth: come with thy brilliant car to drink the *Soma* juice.

2. VÁYU, who art the represser of calumnies,[2] who art drawn by the *Niyuts*, and hast INDRA for thy charioteer, come with thy brilliant car to drink the *Soma* juice.

3. The dark nurses of wealth,[3] the universal forms (heaven and earth), attend upon thee: come VÁYU with thy brilliant car to drink the *Soma* juice.

4. May the ninety-nine steeds harnessed together, that are as swift as thought, convey thee: come, VÁYU, with thy brilliant car, to drink the *Soma* juice.

5. Harness, VÁYU, a hundred plump steeds, or even

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[1] *Vipo na*, is explained *ṣatrúṇám vepayitá rájeva.*

[2] *Niryurváno aṣastíh* are considered by *Sáyaṇa* equivalent to *abhiṣastír nihseshena niyojayan*, but what either signifies is very doubtful: the translation of the text is only a substitute for a blank.

[3] *Krishne vasudhití, krishṇavarṇe vasúnám dhátryau* is *Sáyaṇa's* explanation.

a thousand, and let thy chariot come with rapidity (hither).

SÚKTA IV. (LXIX.)

The deities are INDRA and BRIHASPATI; the *Rishi* is VÁMADEVA; the metre *Gáyatrí*.

Varga XXV.

1. (I present) the agreeable oblation to your mouths, INDRA and BRIHASPATI, and the hymn and the exhilarating beverage are offered.

2. This delicious *Soma* is effused, INDRA and BRIHASPATI, for you, for (your) drinking and exhilaration.

3. INDRA and BRIHASPATI, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice.

4. Grant to us, INDRA and BRIHASPATI, riches comprising a hundred (cattle), a thousand horses.

5. INDRA and BRIHASPATI, we invoke you with praises, when the libation is effused, to drink of this *Soma* juice.

6. Drink, INDRA and BRIHASPATI, the *Soma*, in the dwelling of the donor, and be exhilarated in his abode.

SÚKTA V. (L.)

The deity of the first nine verses is BRIHASPATI alone, and of the last two conjointly with INDRA; the *Rishi* is as before; the metre is *Trishtubh*.

Varga XXVI.

1. The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued BRIHASPATI, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.[1]

2. BRIHASPATI, protect the fruit-yielding, progressive, uninjured, ample sacrifice of this (thy wor-

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[1] *Trishadhastho ravena, trishu stháneshu varttamáno ravenaivam tishthatetyanena sabdena.*

shipper, at which) they who are the terrifiers (of foes), the delighters of thee who art possessed of great wisdom, glorify (thee) in our behalf.

3. Those (steeds), BṚIHASPATI, which had come from that distant (region), the best (of all), have sat down in connexion with the ceremony, and to thee the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

4. BṚIHASPATI, when first being born in the highest heaven of supreme light, seven-mouthed,[1] multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

5. (Aided) by the praised and brilliant troop (of the *Angirasas*), he destroyed with sound the mischievous BALA: BṚIHASPATI, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

6. Thus may we offer worship with sacrifices, with oblations, with praise, to the paternal, universal deity,[2] the showerer (of benefits); and may we, BṚIHASPATI, become possessed of riches, and be blessed with excellent progeny and valiant descendants. Varga XXVII

7. That prince overcomes by his strength and prowess all hostile people, who cherishes liberally BṚIHASPATI, and glorifies and honours him as the first sharer (of the offering).

8. Verily he abides prosperous in his own abode; for him the earth bears fruit at all seasons; to him

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[1] The seven metres are said to be his mouths.

[2] *Viṣwadeváya*, an appellation of *Bṛihaspati*, because, as the deity presiding over *mantras*, he is the same with every deity; or *deva* may here, it is said, mean praise, he who has the praise of all.

(his) subjects willingly pay homage, the prince, to whom the Brahman first, (duly reverenced), repairs.

9. Unopposed he is the master of the riches of hostile people, and of his own subjects: the Raja who bestows riches upon the Brahman seeking his protection, him the gods protect.[1]

10. Bṛihaspati, do thou and Indra, both exulting and showering riches, drink the *Soma* at this sacrifice: may the all-pervading drops enter you: bestow upon us riches comprising all male descendants.

11. Brihaspati, Indra, elevate us: may the favourable disposition of you both be combined for us: protect our rites: be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

ADHYAYA VIII.

ANUVÁKA V. (continued.)

Súkta VI. (LI.)

The deity is the Dawn; the *Rishi* is Vámadeva; the metre *Trishṭubh.*

Varga I.

1. This widely-spread and sense-bestowing light

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[1] This and the two preceding stanzas are cited in the *Aitareya Bráhmaṇa*, viii., 5, 24, 26, as authority for the indispensable employment by a prince of a Brahman as *Purohit*, or priest, to conduct solemn rites on his behalf; "the gods eat not the food of a Raja who has no *Purohita*; therefore, when about to sacrifice, let him appoint (lit. place before) a Brahman, *na havá apurohitasya Rájno devá annam adanti, tasmád Rájá yakshyamáṇa Bráhmanam puro dadhíta: Sáyaṇa*, in commenting upon the verses cited, adopts some explanations differing from those here followed, but the variations are not of any great moment; as *Iḷá*, food, instead of *Earth*, his food increases at all seasons; and *sajanyá*, allies of his enemies, instead of his own people: wherever *Brahmá* occurs he renders it *Bráhmana.*

has sprung up in the east from out the darkness: verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty to act).[1]

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant and purifying, they are manifested, opening the gates of the obstructing gloom.

3. The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers)[2] sleep on unawakened, in the unlovely depth of darkness.

4. Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Angirasas*,[3] the observers of the nine or ten days rite.[4]

5. Divine Dawns, with horses that frequent sacrifices, you quickly travel round the regions (of space): awake the sleeping being, whether biped or quadruped, to pursue (his functions).

Varga II.

6. Where is that ancient one of those (Dawns), through whom the works of the Ribhus were accomplished? for as the bright Dawns happily proceed, they are not distinguished, being alike and undecaying.[5]

7. Verily those auspicious Dawns have been of old,

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[1] *Gátum kriṇavan janáya*; that is, *yajamanánám gamanádi-vyáparasámarthyam akurvan*; they give to the offerers of sacrifice the ability to perform the acts of going and the like.

[2] *Paṇaya* in the text, *vanijah* in the comment; that is, according to the latter, *adátárah*, non-givers.

[3] Repeating the seven *vaidik* metres.

[4] See Vol. I. p. 167, note.

[5] Vol. II. p. 8, verse 8.

rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

8. They spread around of similar form, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice, are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar form, of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom.

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrifice: may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it).[1]

Súkta VII. (LII.)

The deity and *Rishi* as before; the metre is *Gáyatrí*.

Varga III.

1. The daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits), shedding radiance upon (the departure of her) sister night.[2]

2. Like a beautiful mare, the radiant mother of the rays of light,[3] the object of sacrifice, (she) is the friend of the Aswins.[4]

3. Thou art the friend of the Aswins: thou art the

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1 This verse, it is said, should be inaudibly recited every morning at day-break.

2 See Vol. II. p. 12, verse 8.

3 *Mátá gavám rasmínám mátá.*

4 The *Aswins* are to be worshipped together with the Dawn.

mother of the rays of light: thou, USHAS, rulest over riches.[1]

4 With praises we awaken thee, thou who art endowed with truth; thee, the baffler of animosities,[2] the restorer of consciousness.

5. The auspicious rays are visible like showers of rain;[3] the dawn has filled (the world) with ample light.

6. Brilliant USHAS, filling (the world with light), thou dispersest the darkness with radiance: thereafter protect the oblation.

7. Thou overspreadest, USHAS, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

SÚKTA VIII. (LIII.)

The deity is SAVITṚI; the *Ṛishi* VÁMADEVA; the metre *Jagatí*.

Varga IV.

1. We solicit of the divine, powerful, and intelligent SAVITṚI that desirable and ample (wealth), along with which he grants a dwelling to the offerer of the oblation of his own accord: may the great deity grant us such every day.[4]

2. The supporter of heaven, the protector of the world, the wise (SAVITṚI) puts on his golden armour:[5]

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1 *Sáma-Veda*, verse 1075—7.

2 *Yávayad-dweshasam:* according to the scholiast, the dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

3 *Gavám sargá na*: the first is here explained by *udakánám*, (see above, verse 2), of waters: *udakánám sargáh* means, according to *Sáyaṇa*, *varshadháráh*.

4 *Tachchhardir no mahán udayán devo aktubhih; chhardih* is explained by *griha*, a house, or it may mean light: *aktubhih* is lit. by nights, by metonymy for days.

5 *Piṣangam drápim prati munchate*, is explained by *Sáyaṇa*, *hiraṇmayam kavacham áchchhádayati pratyudayam*, every morning he puts on a golden cuirass.

discriminator (of objects), filling (the world with light), SAVITṚI has engendered great and laudable felicity.

3. The divine (SAVITṚI) fills (with radiance) the celestial and terrestrial regions, and boasts of his own functions: SAVITṚI puts forth his arms[1] for (the work of) production, regulating the world, and animating it with light.

4. The divine SAVITṚI unrestrained, illumining the regions, protects the righteous acts (of men); he extends his arms for (the direction of) the people of the earth: observant of obligations, he rules over the wide world.

5. SAVITṚI, encompassing them by his magnitude, pervades the three (divisions of the) firmament,[2] the three worlds, the three brilliant spheres,[3] the three heavens,[4] the threefold earth:[5] may he, by his three functions,[6] of his own (pleasure) protect us.

6. May that divine SAVITṚI, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

7. May the divine SAVITṚI approach along with the

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[1] *Báhú prósrák*, he puts forth his rays.

[2] According to the scholiast the *antariksha* is divided between *Váyu*, *Vidyut*, and *Varuṇa*, in three portions.

[3] The regions of *Agni*, *Váyu*, and *Súrya:* see Vol. II. p. 275, verse 8, and notes.

[4] The lokas of *Indra*, *Prajápati*, and the *Satya loka*.

[5] These are not particularized.

[6] Those of distributing heat, rain, and cold, according to *Sáyaṇa*.

Ṛitus, prosper our dwelling, and bestow upon us good progeny and food: may he be favourable to us by night and by day: may he heap upon us wealth comprehending offspring.

SÚKTA IX. (LIV.)

The deity and *Ṛishi* are the same; the metre is also *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga V.

1. The divine SAVITṚI has been manifested: he is at once to be glorified by us: he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of MANU may bestow upon us, on this occasion, most excellent wealth.

2. First thou engenderest[1] for the adorable gods the best portion, immortality; then, SAVITṚI, thou settest open (the day) to the donor (of the oblation), and (grantest) successive existences to men.[2]

3. If, SAVITṚI, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending.

4. (It is) not (fit) to obstruct (the acts) of the

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[1] *Suvasi*, from *sú*, to bear or bring forth: it becomes here a pet term, and, in one or other inflexion, recurs in the three verses following, requiring a modified translation.

[2] *Anúchíná jívitá; jívitányanukramayuktáni*, that is, in the order of fathers, sons, &c.: the verse occurs *Yajur-Veda*, 33. 54, and is somewhat differently explained by *Mahídhara*: *dámánam*, which *Sáyaṇa* renders *dátáram:* he explains *raṣmisamúham*, collection of rays: the latter part of the hemistich he therefore reads, thou spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

divine SAVITṚI, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven: such is his true (power).

5. Thou elevatest those, of whom INDRA is chief, above the vast clouds: for these, (thy worshippers), thou providest dwelling (places) filled with habitations: as when advancing they detained thee, so in like manner at thy command they stayed.[1]

6. May INDRA, heaven and earth, *Sindhu* with the waters, and ADITI with the ADITYAS, bestow happiness upon us, who, offering libations, SAVITṚI, pour out the auspicious *Soma*, day by day, thrice a day.

SÚKTA X. (LV.)

The deities are the VISWÁDEVAS; the *Ṛishi* as before; the metre of the first seven verses is *Trishṭubh*, of the last three *Gáyatrí*.

Varga VI.

1. Which of you, VASUS, is a defender? which is a protector? heaven and earth and ADITI preserve us:[2] defend us, MITRA and VARUṆA, from the strong man: who is it, gods, that offers you wealth at the sacrifice?[3]

2. The (deities) who bestow ancient places (of enjoyment on their worshippers), and (with minds) unperplexed, are the separators of light (from darkness);

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[1] *Yathá-yathá-patayantah, gachchantas, twám viyemire evaiva tasthuh, saváya te*; *tavánujnayá evam eva tishṭhanti*: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers.

[2] *Dyávábhúmí adite trásíthám nah*: *adite,* undivided, indivisible, may be an epithet here, according to the comment, of heaven and earth.

[3] *Ko vo adhware varivo dháti deváh* may also mean, which of you gods bestows wealth at the sacrifice?

they, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.[1]

3. I adore the venerated ADITI, the *Sindhu* and the divine *Swasti*[2] for their friendship: (I praise you) both, Day and Night, that you may protect us unimpeded; night and morning do (what we desire).

4. ARYAMAN and VARUṆA instruct us in the path (of worship): AGNI, the lord of food, points out the way to happiness: INDRA and VISHṆU, being glorified, bestow upon us desirable prosperity comprehending descendants and strength.

5. I have recourse to the protection of PARVATA, of the MARUTS, and of the divine protector, BHAGA: may the lord (VARUṆA) preserve us from human wretchedness, and may MITRA defend us with a friendly regard.

Varga VII.

6. Divine Heaven and Earth, I praise you together with AHIBUDHNYA for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on traversing it (in which) the sounding rivers disappear.[3]

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[1] There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful.

[2] *Swastim* is explained, *sukhanivásám, etan námikám devim*, the abode of happiness: well-being is its usual acceptation, but it is said to be here a goddess so named.

[3] *Samudram na sancharaṇe sanishyavah* is explained, *dhanánám sambhaktum ichchantah samudramadhyagamanáya samudram yathá stavanti*, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean: that which follows is less obvious: *gharmaswaraso nadyo apavran*, is rendered, *díptadhwanayo nadyo apavriṇwantíti paroksha iva*, but there is no copulative: the scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

7. May the divine ADITI, with the gods, preserve us: may the ever-attentive protecting (deity, INDRA,) protect us: we are not able to withhold the elevated (sacrificial) food of MITRA, of VARUṆA, of AGNI.

8. AGNI is lord over treasure: AGNI (is lord) over great good fortune: may he bestow them upon us.

9. Opulent USHAS, truth-speaking, food-abounding, bestow upon us many good things.

10. May SAVITṚI, BHAGA, VARUṆA, MITRA, ARYAMAN, INDRA, come to us with the wealth (that each bestows).

SÚKTA XI. (LVI.)

The deities are Heaven and Earth; the *Ṛishi* as before; the metre of the three last stanzas is *Gáyatrí,* of the rest *Trísh-ṭubh.*

Varga VIII.

1. Vast and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns; since that the showerer sounds everywhere with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions).

2. May the divine, adorable, benevolent, fertilizing, truthful, unoppresive Heaven and Earth, the leaders of sacrifice,[1] whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns.

3. Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth, and, firm of purpose, gave an impulse by his deed to

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[1] *Deví-yajate, aminatí, ukshamáṇe, ṛitávarí, adruhá, deva putre, yajnasya netrí,* are the epithets; literally, the shining, or, as usually rendered in this translation, divine, objects of worship, unharming, sprinkling (rain, and therefore fertilizing), possessing truth, or water, or sacrifice, not oppressing or violent, having gods for sons, leaders or investigators, or subjects of sacrifice.

the two vast, immoveable, beautiful, unsupported worlds.

4. May Heaven and Earth, vast, universal, adorable, united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

5. We offer earnest praise to you both, resplendent (Heaven and Earth); we approach you who are pure, to offer adoration.

6. Mutually sanctifying (each other)[1] of your own substance, you shine by your own power, and ever bear away the offering.

7. Mighty (Heaven and Earth), you fulfil the desires of your friend: distributing food and giving sustenance, you have sat down at the sacrifice.

Súkta XII. (LVII.)

The deities, as will appear from the hymn, are so only in relation to the stanzas referring to them, being, in fact, personifications of circumstances connected with agriculture; and accordingly it is said in the *Gṛihya Sútras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing: the deity then of the first three

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[1] *Punáne tanwá mithah,* according to the scholiast, may be differently explained: it may apply to the worship or the worshipper, purifying them severally by each individual form, *swakíyayá murttyá ṣodhayantau yajnam yajamánam vá*; or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation: *dyauh swakíyenásárena bhuvam, sá cha swakíyena hárṣyena,* the comment adds, *chandramasi sthitena divam,* by that which is in the sky or the moon, the sense of which is not obvious: the phrase is probably incomplete, being a quotation: these three verses occur in the *Sáma-Veda,* II. 946, 947, 948.

verses is termed *Kshetrapati*; of the fourth, *Suna*; of the fifth and eighth, *Sunásíra* of the sixth, and seventh *Sítá*: the *Rishi* is, as before, VÁMADEVA; the metre of the first, fourth, sixth, and seventh verses is *Anushtubh*, of the rest *Trishtubh*.

Varga IX.

1. With the master of the field,[1] our friend, we triumph: may he bestow upon us cattle, horses, nourishment, for by such (gifts) he makes us happy.

2. Lord of the field, bestow upon us sweet, abundant (water), as the milch cow (yields her) milk, dropping like honey, bland as butter: may the lords of the water make us happy.

3. May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament, be kind[2] to us; may the lord of the field be gracious to us: let us, undeterred (by foes), have recourse to him.

4. May the oxen (draw) happily,[3] the men (labour) happily; the plough furrow happily; may the traces bind happily; wield the goad happily.

5. *Suna* and *Síra*[4] be pleased by this our praise,

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[1] *Kshetrasya patiná* may be understood in its literal acception, or as intending *Rudra* or *Agni*.

[2] This, as well as the epithet of the *Kshetra-puti* that follows, is the same as that of the herbs, *madhumat*, literally, having sweetness.

[3] *Sunam váháh sunam narah*, &c.: *sunam* the scholiast renders *sukham, sukham yathá bhavati tathá*, so that pleasure is or may be: as a personification it is the divinity through whose favour the work goes well, *sukhakrid devah*, who may be either *Váyu* or *Indra*.

[4] *Sunásírau* is here given in the dual as the name of two divinities, of whom *Suna*, according to *Saunaka*, is the *dyudevah*, the deity of the sky, that is, *Indra*, when *Síra* will be *Váyu*, according to *Sáyana*: *Yáska Nirukta*, 9, 40, makes *Suna*, *Váyu*, and *Síra*, *Áditya*: in ordinary acceptation, *Sunásíra* is a name of *Indra*.

and consequently sprinkle this (earth) with the water which you have created in heaven.

6. Auspicious *Sítá*,[1] be present, we glorify thee: that thou mayest be propitious to us, that thou mayest yield us abundant fruit.

7. May INDRA take hold of *Sítá*; may PUSHAN guide her; may she, well stored with water, yield it as milk, year after year.

8. May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may PARJANYA (water the earth) with sweet showers happily: grant, *Suna* and *Sirá*, prosperity to us.[2]

SÚKTA XIII. (LVIII.)

A choice of deities is proposed, either AGNI, SÚRYA, Water, the Cow, or Clarified Butter (*Ghṛita*); the *Ṛishi* is as before; the metre *Trishṭubh*, of the last verse *Jagatí*.

1. The sweet water swells up from the firmament:[3] by the (solar) ray (man) obtains immortality: that

Varga X.

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[1] *Sítá* is usually a furrow, and in that sense it occurs as a personification of the deity, or object of four stanzas in the *Yajush*, 12. 69—72, four furrows being drawn at the ceremony at which these stanzas are to be recited; but in the next stanza *Sáyaṇa* explains it the wood supporting the furrow, *sítádhára-káshṭhám*, which *Indra* is to take hold of, *Indra gṛihṇátu*; unless *káshṭhá* in the fem. retain its usual acceptation of quarter of the horizon, when *Sítá* may mean the sky, as in the next line, *sá*, she, is interpreted by the scholiast, *dyau*, the sky.

[2] The two last verses occur also in the *Atharvan*, III. 17, 4, III. 17, 13.

[3] *Samudrád-úrmir-madhumán udárat*: the meaning, according to the scholiast, varies greatly according to the signification given to *samudra*; as, *samodante asmin yajamánáh*, that in which worshippers delight, sacrificial fire; or, *samudrád-dravanti ápah*, that from which waters rush, celestial fire, lightning: *úrmi* in the first case may imply reward or consequence, in the

which is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.[1]

2. We celebrate the name of *Ghṛita* at this sacrifice, we offer it with adorations: may the four-horned *Brahmá* listen to its being glorified:[2] the fair-complexioned deity perfects this rite.[3]

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latter, rain; and in the latter sense of *úrmi*, *samudra* may have one of its more ordinary meanings, *antariksha*, the firmament: the passage, it is said, may be also made to apply to other objects of the hymn; as, for instance, *samudra* may imply, etymologically, the udder of the cow, whence flows milk, *samuddravati*, from which comes *úrmi*, ghí or butter: the whole hymn occurs in the *Yajush*, 17. 89—99, where *Mahídhara* limits the objects to two, *Ghí* and *Agni*, *atra annádhyásena ghṛitam stúyate práṇádhyásena cha agnih*: as the representative of food, *ghí* is here praised; as that of vitality, *Agni:* accordingly the phrase is differently interpreted: *samudra* is the ocean of *ghí*, from which it rises as its wave, *samudrád ghṛita-mayád madhumán rasaván úrmír-udagachchhat*, and, having so arisen, it pervades immortality by *Agni*, as the life of the world with whom it is combined: *udgatya cha sá úrmir-ansuná jagatpránabhútenág niná, sam-aikíbhúya amritatwam vyápnoti*: it may be doubted if this is more intelligible than *Sáyaṇa's*, but it is clear that both the commentators intend *Agni*, with whom *ghí*, as the material of the oblation, is meant to be identified.

[1] *Ghṛitasya náma guhyam yad asti jihvá devánám amṛitasya nábhih*; that is, the material of sacrifice commonly called *ghí* is, in the mantras of the Veda, designated the tongue of the gods, being used metonymically for *Agni*; also the navel or binding, that is, the means of securing immortality for him who offers it in oblations.

[2] *Brahmá chatuh-ṣringah: Brahmá* is explained by *Sáyaṇa* as usual, *parivṛiḍho devah*, the augmented, developed, or great deity: his four horns are the four Vedas: *Mahídhara* separates the attribute as presently to be noticed, and explains *Brahmá* by *Ritwij*, priest.

[3] *Avamíd-gaura etat:* the text gives *Sáyaṇa's* explanation;

3. Four are his horns; three are his feet; his heads are two, his hands are seven: the triple-bound showerer (of benefits) roars aloud: the mighty deity has entered amongst men.[1]

Mahídhara explains *gaura* by *yajna*, and attaches to it the epithets *chutuh sringa*, the sacrifice with four, *priests*, obtains the object for which it is solemnized: the stanza, according to *Sáyaṇa*, applies especially to *Agni* as the sun: *Madhídhara* apparently refers it to *ghí*: the former, however, declares it applicable to all the subjects of the hymn following the etymology of the *Nirukta*.

[1] *Sáyaṇa*, in conformity with the opinion of *Yáska* and others, applies this verse also preferentially to *Agni*, identified either with *yajna* or with *áditya*: the four horns of the former are the four *Vedas*; of the latter, the four cardinal points of the horizon; the three feet of *Yajna* are the three daily sacrifices; of *Áditya*, morning, noon, evening: the two heads of *Yajna* are two particular ceremonies termed *Brahmaudanam* and *Pravargya*; of *Áditya*, day and night; the seven hands of *Yajna* are the seven metres; of *Áditya* the seven rays, or the six seasons and their aggregate, or the year, as the seventh: the term *vrishabha phalánám varshitá*, the rainer of rewards, applies to either; and so does *roravíte*, he roars, implying the noise made by the repetition of the mantras of the Vedas: the three bonds of *Yajna* are, *mantra*, *kalpa*, and *Bráhmaṇa*, the prayer, the ceremonial, the rationale; of *Áditya*, the three regions, earth, mid-air, and heaven; *Mahídhara* limits *vrishabha*, *kámánam varshitá* to *Yajna*, and explains the attributes accordingly, but with an occasional difference: the four horns are the priests, the *Hotri*, *Udgátri*, *Adhwaryu*, and *Brahmá*; the three feet are the three Vedas; the two heads the *Havirdhána* and *Pravargya* rites; the hands are the seven priests, or seven metres; the three bonds the three daily sacrifices: he somewhat gratuitously also applies the terms to grammatical speech, the four horns being nouns, verbs, prepositions, and particles; the three feet, either the three persons or the three times; the two heads, the agent and the object; the seven hands, the seven cases; and the three bindings,

4. The gods discovered the *Ghí* concealed by the *Panis*, placed three-fold in the cow: INDRA generated one (portion), SÚRYA another, the (other gods) fabricated one from the resplendent (AGNI), for the sake of the oblation.[1]

5. These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud): I look upon these showers of *Ghí*, (and behold) the golden *Vetasa* in the midst of them.[2]

Varga XI.

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart: these

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the three numbers; but this is an uncalled-for display of ingenuity: *Yáska* applies the verse to *Yajna*, and is chiefly followed in his explanation of the terms by *Mahídhara*, *Nirukta*, 13. 7.

[1] The *Panis* are as usual explained *Asuras*: the three forms or states in which the *ghí* was deposited in the cow were milk, curds, and butter, of which *Indra* engendered *jajána*, milk, *Súrya* butter, and the gods (*devásah*) fabricated (*tatakshuh*) curds from the shining, *venát*, that is, *Agni*: *Mahídhara* renders *devásah dwijátayah*, the twice born, but does not differ materially in the rest.

[2] According to the sense given to *samudra*, the showers, first indicated by the epithet *sata vrajá*, implying merely copious, may be either of water or *ghí*: *vetasa* is said to be a name of *Agni*, either as lightning or the sun, or the fire of sacrifice: *Mahídhara* very superfluously, and incompatibly with his explanation of the objects of the *Súkta* chooses, to understand, as one meaning; *etá arshanti*, *vácha udgachchhanti*, these *words* originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amidst which words the *Rishi* sees the golden form of *Agni*, for *Agni* is the deity presiding over speech, or holy texts, *agnir hi váchám adhishthátri devatá*: he gives as an alternative, however, a similar interpretation to that of *Sáyana*.

streams of *Ghí* descend (upon the fire), like deer flying from the hunter.[1]

7. The streams of *Ghí* fall copious, swift as the wind,[2] and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.[3]

8. The streams of *Ghí* incline to AGNI as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and JÁTAVEDAS, propitiated, accepts them.

9. I contemplate these streams of *Ghí* as they flow from where the *Soma* is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

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[1] *Sáyaṇa* considers that in this verse the *ghí* that is poured from the ladle on the fire is alluded to: *Mahídhara* interprets *dhená*, which *Sáyaṇa* makes an epithet of *saritah*, and renders *príṇayitryah*, by *váchah*, words, texts, which he says flow like rivers, freed from error by the heart and the mind; separating *antar-hrídá* by the copulative from *manasá, manasá cha*, whilst *Sáyaṇa* makes the former the adjective of the latter, *antarhridá manasá, hridayamadhyagatena chittena*, by the mind gone within the heart.

[2] *Vátapramiyah, váyuvat prakrishtavegá*: *Mahídhara* refers the comparison to *sindhu*, a river agitated by the wind.

[3] *Káshṭhá bhindan úrmibhih pinvamánah*: *káshṭhá*, according to *Sáyaṇa*, means limitating circles, *maryádábhútán paridhín*, limits within which the flowing butter increases with its juices; *Mahídhara* makes it part of the comparison, with the rapidity of the steed rushing into the boundaries of the battle, *káshṭhá* meaning *sangráma pradeśán*: according to *Sáyaṇa*, *ghṛita* may here also mean water, when *sindhu* will imply the *antariksha*.

10. (Priests)[1] address the pious praise, (the source) of herds of cattle:[2] bestow upon us auspicious riches: convey this our sacrifice to the gods, (whereat) the streams of *Ghí* with sweetness descend.

11. The whole world, (AGNI), finds an asylum in thine effulgence,[3] whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave[4] which is established in thy (essence).[5]

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[1] The text has no nominative; *Sáyaṇa* supplies *Ritwijah*, priests; *Mahídhara, deváh,* gods, which agrees better with part of what follows.

[2] *Sushṭutim gavyam ájim:* the latter *Sáyaṇa* renders *gosambandhinam sanghátam,* the number or collection relating to cattle; or, he says, it may mean abundance of water; *Mahídhara* divides the terms, and explains *Agni* by *yajna,* (sacrifice), and *gavya* by *ghí*: gods, approach the pious praise, and, the sacrifice at which *ghí* is offered.

[3] *Dhámam te viśwam bhuvanam adhiśritam:* the first is explained by *Sáyaṇa, tejah-sthána,* in the place of brightness or heat; *Mahídhara,* by *vibhútyám,* superhuman power; the purport is the identification of all things with *Agni,* present in the ocean as submarine fire; in men, as *vaiśwánara,* which is an etymological pun from *viśwa,* all, and *nara* a man; in life, *áyushi,* as the vital principle, or *áyus* may mean food, *anna,* when the digestive fire is intended; in the assembled waters or the firmament, as lightning; in war, as the metaphorical fire of valour.

[4] *Urmih ya ábhṛitah*; the wave which is so deposited, *sthápitah,* may imply either the butter of the oblation, or water in the shape of rain.

[5] This *Súkta,* which is probably ancient, is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.

MAṆḌALA V.

ANUVÁKA I.

SÚKTA I. (I.)

The deity is AGNI; the *Ṛishis* are BUDHA and GAVISHṬHIRA, of the race of ATRI; the metre is *Trishṭubh*.

Varga XII.

1. AGNI is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture): his flames rise up to the sky like stately (trees) throwing aloft their branches.[1]

2. The offerer of the oblation is awakened for the worship of the gods: favourably minded, AGNI has risen up with the dawn: the radiant vigour of the kindled (fire) is manifested; the great deity has been liberated from the darkness.

3. When AGNI has seized upon the (confining) girdle of the aggregated (world),[2] then, bright-shining, he makes all manifest with brilliant rays: thereupon the precious food-desiring (oblation) is added (to the flame), and AGNI, soaring aloft, drinks it as it is (spread out) recumbent[3] by the ladles.[4]

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[1] *Sáma-Veda*, I. 73, II. 1096, *Yajur-Veda*, 15. 24: *Mahídhara* explains *prati dhenum áyatím ushásam*, as the cow is awakened in the morning by the calf, and men by day-break: he differs also in the explanation of the simile in the second hemistich, *yahvá iva pra vayám ujjihánáh*, rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests.

[2] *Yad-ím gaṇasya raśanám ajígah*, when he has seized the rope of the company, *i.e.* the darkness encompassing the world, like a cord or rope, obstructing all active exertion, *jagato rajjur-iva vyápárapratibandhakam tamas*.

[3] *Uttánám* is explained *vistṛitám*, an epithet of *ájyadhárám*, stream of *ghí*, understood.

[4] This and the preceding occur in the *Sáma-Veda*, II. 1097—8.

4. The minds of the devout turn to AGNI, as the eyes (of men) look towards the sun: when the multiform[1] (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days.

5. (AGNI), capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable AGNI, the offerer of the oblation, displaying seven precious (rays), is seated in every house.

6. The adorable AGNI, the offerer of the oblation, has sat down in a fragrant place[2] on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) amongst men.

Varga XIII.

7. They glorify at present with hymns that AGNI, who is intelligent, the fulfiller (of desires) at sacrifices, the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food.

8. Entitled to worship, he is worshipped in his own (abode); humble-minded, eminent amongst sages, our auspicious guest, the thousand-rayed, the showerer (of benefits), of well-known might,[3] thou, AGNI, surpassest all others in strength.

9. (Too) quickly, AGNI, dost thou pass to others from him to whom thou hast been manifest: most

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[1] The text has only *virúpe,* various-formed: being in the fem. dual it is applied to *dyáváprithivyau,* understood.

[2] *Surabhá* for *surabhau loke,* fragrant with the odour of *ghí* and other offerings, the altar.

[3] *Tad ojáh,* lit. having that strength; *tad,* that, implying that which is notorious, *yat prasiddham balam.*

beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

10. To thee, youngest (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols thee; for the felicity (which thou conferrest), AGNI, is great, vast, auspicious.

11. Ascend to day, radiant AGNI, thy resplendent, well-conducted chariot, together with the adorable (gods): cognizant of the ways (of worship),[1] bring hither, by the vast firmament, the gods to partake of the oblation.

12. We have uttered aloud this encomiastic praise to the wise, holy, vigorous (AGNI), the showerer (of benefits): GAVISHTHIRA offers with reverence (this) praise to AGNI, like the wide-sojourning (sun), effulgent in the sky.

SÚKTA II. (II.)

The deity is AGNI; the *Ṛishi* is KUMÁRA, the son of ATRI, or VṚIṢA, the son of JARA, or both; the metre is *Trishṭubh*, except in the last verse, in which it is *Ṣakvarí*.

Varga XIV.

1. The young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his mutilated form, but (see him) when placed before (them) in an unresting (position).[2]

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[1] *Vidván pathínám:* the first is rendered *yashṭavyadevaparijnánaván*, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, *devayajanamárgán prati.*

[2] According to what is no doubt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obscure allusion to the lighting of the sacrificial fire: the mother is the two pieces of touchwood, which retain fire, the child, and will not spontaneously give it up to the father, the *yajamáṇa*, until forced by attrition: till then, also,

2. Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest? the mighty (queen) has given him birth; the embryo has thriven

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people, the priests, do not behold it, but they see it when bursting into ignition : this, however, has not satisfied the commentators, and a curious and strange legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current: it is more probably, however, suggested by, than suggestive of, the verses: *Sáyaṇa* quotes the *Ṣáṭyáyana Bráhmaṇa* as the authority: the story is this: *Raja Tryaruṇa*, the son of *Trivṛishṇa*, of the race of *Ikshwákus*, had for his *Purohit Vriṣa*, the son of *Jara*: it was the custom, it is said, when a *Raja* and his *Purohit* went out in the same chariot, that the latter should drive, and, on an occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him: a dispute ensued between the *Raja* and the priest as to which was the murderer, the former accusing the latter because he was driving, the *Purohit* retorting, that as the chariot was the *Raja's*, he was the responsible person: they referred the matter to an assembly of the *Ikshwákus*, who decided against the *Purohit*: *Vriṣa* restored the boy to life by the prayer thenceforth called after him the *Várṣa-sáman*, but being offended with the *Ikshwákus* for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased: attributing this to the displeasure of the *Ṛishi*, the *Ikshwákus* respectfully invoked his presence, and, with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place: this energy or activity is designated by the unusual term of *Haras*, *Agner haras*: so far the legend is intelligible, but what follows is rather obscure: *Sáyaṇa* proceeds: so singing, the *Ṛishi* having seen distinctly the Brahmanicide become the wife of king *Trasadasyu*, in the garb of a *Piśáchí*, and that she, having taken the *Haras* away from the fire-chamber, was concealing it in her regal clothing (*kaṣipau?*) he, having propitiated that *Haras* by the *Várṣa Sáma*, re-united it with *Agni*, upon which the offices of fire, in cooking and the like, were discharged as

through many years: I have seen him born as the mother brought him forth.[1]

3. I have seen him from a near place, golden-toothed, bright-coloured, wielding (flames like) weapons, (when) offering to him the ambrosial, all-diffusing (oblation): what can those who acknowlege not INDRA, who repeat not his praise, do unto me.

4. I have seen him passing secretly from place (to place) like a herd (of cattle),[2] shining brightly of his

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before: *Sáyaṇa* adds to his version a quotation from the *Táṇḍya* which stops with the restoration of the boy to life: the *Níti manjarí* cites the legend from the *Bṛihad-devatá*, the first part of which is the same as that given above, but there is some slight variation in the conclusion: after the decision against the *Purohit*, this authority continues, the *Atharvan* having seen (or composed) the *Ángirasa mantras*, restored the boy to life, but being in wrath, he deserted the king, and went to another country: upon his departure, the *Haras* or function of *Agni* ceased, and there were no more burnt-offerings: the *Raja*, being much distressed, went to the *Ṛishi*, and pacified and brought him back, and prevailed upon him to become his *Purohit* once more: still the fire withheld its activity, until the *Ṛishi* discovered that the queen was in reality a *Piśáchí*, with whom the *Haras* had associated, and was seated on the throne with her, and hidden in her robe: on discovering this, the *Ṛishi* repeated the second stanza of this *Súkta*, "Young mother, &c.," to which *Haras*, in the form of a boy, replied: the *Ṛishi* then recited the ninth stanza, "*Agni* shines &c.," on which the flame burst forth and consumed the *Piśáchí*, after which things went on as before: if there be any meaning in this legend, it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

[1] See the preceding note: in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

[2] Going from pasture to pasture.

own accord: they apprehended not those (flames of his), but he has (again) been born, and they which had become grey-haired are (once more) young.[1]

5. Who have disunited my people from the cattle?[2] was there not for them an invincible protector? may they who have seized upon that (people) perish, for he who knows (our wishes) approaches to (protect) the cattle.

Varga XV.

6. Enemies have secreted amongst mortals the king of living beings, the asylum of men: may the prayers of ATRI set him free; may those who revile be reviled.

7. Thou hast liberated the fettered SUNAHṢEPA from a thousand stakes, for he was patient in endurance: so, AGNI, free us from our bonds, having sat down here (at our sacrifice), intelligent offerer of oblations.

8. When angered, (AGNI), depart from me: the protector of the worship of the gods, (INDRA), has spoken to me: the wise INDRA has looked upon thee, and, instructed by him, I have come, AGNI, to thee.

9. AGNI shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rakshas*.

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[1] *Paliknír-id yuvatayo bhavanti*: the flames which had been so often produced may be considered as aged, or as the text, literally, grey-headed; or allusion is intended to the suspension of the functions of fire, as in the legend.

[2] *Ke me maryaham viyavanta gobhih*: what enemies have despoiled my kingdom, is the explanation of *Sáyaṇa*.

[3] That is, *Agni*.

[4] See vol. I. p. 59, the text here divides the two parts of the name, as *Ṣunaṣchichchhepa*, interposing *chit*, a general particle, by *Vaidik* license.

10. May thy roaring (flames), AGNI, be manifest in the sky as sharp weapons wherewith to slay the *Rákshasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

11. This praise have I, a devout worshipper, composed for thee, (AGNI), who art born with many (faculties), as a steady dexterous (artisan fabricates) a car: if, divine AGNI, thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immortals have enjoined AGNI that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.[1]

SÚKTA III. (III.)

The deity is AGNI; the *Rishi*, VASUSRUTA, of the race of AGNI; the metre is *Trishṭubh*.

Varga XVI.

1. Thou, AGNI, art born VARUṆA, thou becomest MITRA when kindled: in thee, son of strength, art all the gods: thou art INDRA, son of strength, to the mortal who presents (oblations).

2. Thou art ARYAMAN in relation to maidens;[2] thou bearest, enjoyer of sacrificial food, a mysterious name:[3] they anoint thee, like a welcome friend, with milk

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[1] *Barhishmate manave ṣarma yansat* is repeated with a slight variation of the first word, *havishmate*, in the repetition.

[2] *Twam aryamá yat kanínám*: as regulator of the ceremony the nuptial fire may be regarded as *Aryaman*: the stanza is to be recited at marriages.

[3] That of *Vaiṣwánara*, according to the scholiast, the friend of all, *viswa*, men, *nara*.

and butter,[1] when thou makest husband and wife of one mind.

3. For thy glory the *Maruts* sweep (the firmament), when thy birth, RUDRA, is beautiful and wonderful:[2] the middle step of VISHṆU has been placed, so thou cherishest the mysterious name of the waters.[3]

4. Divine (AGNI), the gods, (made) comely by thy glory, and bearing (thee) great (affection), sip the ambrosia: men adore AGNI, the conveyer of the burnt-offering, presenting oblations on behalf of the institutor of the rite, desirous of (its) reward.

5. There is no more venerable offerer of oblations, AGNI, than thou, nor (one) prior to thee; neither, giver of food, is any one subsequent (to be more glorified by hymns): the man of whom thou art the guest destroys hostile men by sacrifice.

6. May we, desirous of wealth, AGNI, and arousing thee by oblations, secure in thy protection, acquire (riches): may we (be victorious) in battle, (successful) in sacrifices every day; and may we, son of strength, obtain with riches male (descendants).

Varga XVII.

7. May AGNI inflict (evil) upon the evil doer who commits offence or wickedness against us: destroy, sagacious AGNI, the calumniator[4] who injures us in these two ways.[5]

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[1] *Anjanti mitram sudhitam na gobhih*: the last, lit. with cows, is put by metonymy for the products of the cow.

[2] *Agni*, as the lightning.

[3] *Pási guhyam náma gonám*: *Sáyaṇa* renders it *udakánám guhyam námáni rakshasi*, but gives no explanation.

[4] *Abhiṣastim etám*, is, properly, this calumny, but as the antecedent of *yah*, he who, in the masculine, the relative requires the sense of *abhiṣastri*, accuser or calumniator.

[5] Offence, *ágas* or *aparádha*, and sin or wretchedness, *enas*, or *pápa*.

8. Former (worshippers) constituting thee, divine (AGNI), the messenger (of the gods), have worshipped thee with oblations at the dawn of day; when thou proceedest to the place (of the aggregation) of the wealth (of sacrifice),[1] bright-shining, kindled by the mortals who have given thee an abode.[2]

9. Convey him (to safety) in war, son of strength, who like a wise son offers to thee (reverence) as to a father:[3] when, sagacious AGNI, dost thou look upon us; when, director of sacrifice, dost thou direct us (to good ways).

10. Glorifying thee, he offers the copious oblation,[4] if, bestower of dwellings, thou as a father art pleased to accept it: AGNI, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

11. AGNI, youngest (of the gods), verily thou bearest thine adorer (safe) beyond all calamities:

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[1] *Sansthe yad Agni íyase rayínám*: lit. to the heap of riches, but the riches, according to the scholiast, are here those of the oblation, *havirlakshanánám*.

[2] *Martair vasubhir idhyamánah*: the second, according to *Sáyaṇa*, is an epithet of the first, meaning, *vásakaih*, placing or fixing in an abode or place of dwelling, *i.e.* either the altar, or the chamber of sacrifice.

[3] So in v. 2 of the next *Súkta*, may the bearer of the oblation, the undecaying *Agni*, be a father to us: or the relationship may be reversed; protect him, *Agni*, who, like a father, cherishes thee as a son, *Agni* being generated and maintained by the sacrificer; as, by another text, thou art the son of him who maintains thee.

[4] *Bhúri náma vandamáno dadháti: náma*, the scholiast says, may mean oblation, *havis*; or it may be rendered, praising thy many names he offers oblations.

thieves have been detected, and hostile men with covert evil intentions, have been avoided (by us).

12. These (encomiums) are directed towards thee, but perhaps an offence has thereby been uttered to (thee), the giver of dwellings:[1] may AGNI, augmenting (by our praise), yield us not up to the maligner or the malevolent.

SÚKTA IV. (IV.)

The deity, *Rishi*, and metre as before.

Varga XVIII.

1. Royal AGNI, I glorify at sacrifices thee who art the lord of vast riches; may we who are in want of food obtain food through thee, and (through thee) may we overcome hosts of (hostile) men.

2. May the undecaying AGNI, the bearer of oblations, be a father to us, all pervading and resplendent (may he be) to us of pleasing aspect: supply us plentifully with food in return for our well-maintained household fire: grant us viands abundantly.

3. You possess (priests) the wise lord of human beings,[2] the pure, the purifying, AGNI, cherished with oblations of butter, the offerer of the burnt-offering, the all-knowing; he among the gods bestows desirable (riches).

4. Be propitiated AGNI, sharing in satisfaction with ILÁ, vieing with the rays of the sun: be gratified,

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[1] *Vasave vá tad id ágo aváchi,* is explained, that which is an offensive expression may have been spoken to *Vasu,* commonly rendered giver of dwellings, by our saying or intimating, *idam dehi,* give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to *Agni.*

[2] In the first verse we had *vasupatim vasúnám,* the lord of riches, of riches; so here we have a similar redundancy of construction, *visám vispatim,* the lord of men, of men.

JÁTAVEDAS, by our fuel, and bring the gods to partake of the oblation.

5. Propitiated, lowly-minded, a guest in the dwelling, come, thou who art wise, to this our sacrifice: having destroyed, AGNI, all our adversaries, bring off the possessions of those who bear us enmity.

6. Demolish, AGNI, with thy weapon, the DASYU, appropriating the sustenance to thine own person;[1] and inasmuch, son of strength, as thou satisfiest the gods, so do thou, AGNI, chief of leaders, protect us in battle.

Varga XIX.

7. We worship thee, AGNI, with hymns; we (worship thee), purifier, and of auspicious lustre, with oblations: bestow upon us all desired riches; bestow upon us all sorts of wealth.

8. Accept, AGNI, our sacrifice: son of strength, the abider in the three regions, (accept our) oblation: may we be (regarded) amongst the gods as doers of good: cherish us with triply-protected felicity.[2]

9. Thou conveyest us, JÁTAVEDAS, across all intolerable evils, as (people are carried) over a river by a boat: AGNI, who art glorified by us with reverence, such as (that shewn) by ATRI, know thyself the protector of our persons.

10. Inasmuch as I who am a mortal earnestly invoke thee who art an immortal, praising thee with a

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[1] *Vayah kriṇvánas tanve swáyai*; or by *tanu* may be understood *putra*, a son, or the *yajamána* in that relation.

[2] *Tri-varúthena ṣarmaṇá*, with three defended; that is, preserved by act, thought, and speech; or if *ṣarman* be rendered by house, *griha*, it may be understood, protect us by or in a three-roofed, or three-storied dwelling, *i.e.* *trichchhadishkeṇa griheṇa*, *i.e.* a spacious mansion.

devoted heart; therefore, JÁTAVEDAS, grant us food, and may I obtain immortality through my posterity.[1]

11. Upon whatsoever performer of good works thou, AGNI, who art JÁTAVEDAS, castest a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons, and male descendants.[2]

SÚKTA V. (V.)

The deities are the *Ápris*;[3] the *Ṛishi* is VASUṢRUTA, the metre *Gáyatrí*.

Varga XX.

1. Offer abundant butter to the resplendent SUSAMIDDHA,[4] to AGNI, to JÁTAVEDAS.

2. NARÁṢANSA animates this sacrifice, he who is uninjurable, who verily is wise and sweet-handed.

3. AGNI, who art ÍḶITA, bring hither the wonderful and friendly INDRA, with his easy-going chariots for our protection.

4. (Grass),[5] soft as wool, be spread; the worshippers praise thee: be to us radiant (grass the source of) liberality.

5. Open divine doors, our passages to preservation; fill full the sacrifice (with its rewards).

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1 The immortality that is defined as the unbroken succession of descendants, *amṛitatwam santatyavichchhedalakshaṇam*: another text to the same effect is cited, *prajám anu prajáyate tad u te martyámritam*, when progeny is born after progeny, that verily is the immortality of thy mortality.

2 These last two stanzas are to be recited at the sacrifice for obtaining sons, *putrakámeshṭi*.

3 See vol. II. p. 329.

4 This agrees with the first hymn, vol. I. p. 31, in making *Susamiddha* a name, not merely an epithet of *Agni*.

5 The *Barhis* or Poa cynosuroides.

6. We glorify the evening and the morning, lovely, food-bestowing, mighty, the mothers of sacrifice. Varga XXI.

7. Praised (by us), divine invokers of the gods, come, moving on the path of the wind,[1] to this sacrifice of our patron.[2]

8. May IḶÁ, SARASWATÍ, MAHI, the three goddesses who are the sources of happiness, sit down, benevolent, upon the sacred grass.

9. TWASHṬṚÍ being propitious, thou who art diffusive in kindness, come of thine own accord, protect us in repeated sacrifices.

10. Wherever thou knowest, VANASPATI, the secret forms of the gods to be,[3] thither convey the oblations.

11. The oblation is offered with reverence[4] to AGNI, to VARUṆA; with reverence to INDRA, to the *Maruts*; with reverence to the gods.

SÚKTA VI. (VI.)

The deity is AGNI; the *Ṛishi* as before; the metre is *Pankti*.

1. I glorify that AGNI who is the giver of dwellings; to whom, as to their home, the milch kine, the light- Varga XXII.

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[1] *Vátasya patman* may mean, with the swiftness of the wind, or through the firmament.

[2] *Manusho no yajnam*, lit. to the sacrifice of our man; that is, of the *yajamána*.

[3] *Yatra vettha devánám guhyanámáni:* the last is explained *rúpáṇi*, forms, but no further interpretation of the phrase occurs: it is not specified as a faculty of *Vanaspati* in any preceding hymn to the *Ápris*, although, as in them, *Vanaspati* here represents *Agni* as identified with the sacrificial post, or *yúpa*, or, as the scholiast here says, the deity presiding over it, *yúpábhimáni deva*.

[4] The term is *Swáhá*, who here, as heretofore, is an *Ápri*, or personification of *Agni*.

faced steeds, the constant offerers of oblations, repair:[1] do thou, (AGNI), bring food to thine adorers.

2. He is AGNI, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-born, devout worshippers repair: do thou, AGNI, bring food to thine adorers.[2]

3. AGNI, the all-beholding, gives, verily, to the man (who worships him, a son) possessing abundant food: AGNI, when propitiated, proceeds (to bestow) that wealth which is of its own nature precious: do thou, AGNI, bring food to thine adorers.[3]

4. We kindle thee, divine AGNI, bright, undecaying, so that thy glorious blaze shines in heaven: do thou bring food to thine adorers.[4]

5. To thee, radiant AGNI, lord of light, giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to thee the oblation is offered with the sacred verse: do thou bring food to thine adorers.[5]

Varga XXIII.

6. These fires cherish all that is precious in the fires (of sacrifice);[6] they give delight; they spread

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[1] *Yam astam yanti dhenavah: astam*, which is repeated in the text with each nominative, is explained *sarveshám grihavad ásrayabhútam*, he who is become the house-like asylum of all: the verse occurs *Sáma-Veda*, I. 425. II. 1087. and *Yajur-Veda*, 15. 41: *Mahídhara* also renders *astam* by *griham*.

[2] *Sáma-Veda*, II. 1089. *Yajur-Veda*, 15. 42.

[3] *Sáma-Veda*, II. 1088.

[4] *Sáma-Veda*, I. 419, II. 372.

[5] *Sáma-Veda*; II. 373.

[6] *Pro tye agnayo agnishu viswam pushyanti váryyam: prapushyanti dhishnyá gárhapatyádishu*, they nourish exceedingly, by their intensity, wealth *dhanam*, understood, in the household and other fires; that is, the primary flames of *Agni*, when manifested in the household fires, are the source of riches.

abroad; they crave perpetually (sacrificial) food: bring, AGNI, food to thine adorers.

7. These thy flames, AGNI, fed with abundant food, increase, as, by their descent, they seek the pastures of the hoofed cattle:[1] bring, AGNI, food to thine adorers.

8. Grant, AGNI, to us who praise thee, new dwellings, and (abundant) food: may we be those who worship thee, having thee for a messenger (to the gods) in every house: bring, AGNI, food to thine adorers.

9. Giver of delight, thou receivest into thy mouth the two ladles (full) of butter;[2] so mayest thou fulfil (our desires), lord of strength, at our solemn rites: bring, AGNI, food to thine adorers.[3]

10. Thus have they repaired to AGNI with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses: bring, AGNI, food to thine adorers.

SÚKTA VII. (VII.)

The deity as before; the *Rishi* is ISHA, of the race of ATRI; the metre is *Anushtubh*, except in the last verse, in which it is *Panktí*.

1. Friends, offer fitting praise and food to AGNI, Varga XXI

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[1] *Ye patwabhih saphánám vrajá bhuranta gonám* is explained by *Sáyana*, *ye rasmayah*, those rays which, *patanaih*, by fallings, *ichchhanti yúthání saphánám gonám*, wish for or proceed to the herds of hoofed cattle; an explanation which does not render the sense more obvious: it means, he adds, that the spreading flames long for the burnt-offering, *áyatá jwálá homáya kánkshanti-ityarthah*.

[2] Termed *juhu* and *upabhrit*, two ladles used for pouring the oiled butter upon the fire.

[3] *Sáma-Veda*, II. 374. *Yajur-Veda*, 15. 43: *Mahídhara* explains *ubhe darví*, two hands serving as ladles.

the most liberal benefactor of men, the powerful son of strength.[1]

2. Where is (the deity) upon whose presence the rejoicing conductors (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle, and living beings generate.

3. When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the rite.[2]

4. Verily he gives a signal by night to one who is far off, when he, the purifier, the undecaying, consumes the forest lords.

5. At whose worship (the priests) pour the dripping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of a father).[3]

Varga XXV.

6. Him whom the desired of many, the (devout)

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[1] *Úrjo naptre, Sáyaṇa* renders, *balasya putráya: Mahídhara, Yajush,* 15. 29, translates *Urj,* water, and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.

[2] *Ṛitasya raṣmim ádade* is variously explained by the scholiast, he accepts the ray that is the apprehender or absorber, *gráhaka,* of water, alluding to the production of rain as the result of burnt-offerings; or he becomes endowed with the energy generative of the reward of the sacrifice, *phalajanakam tejaḥ swíkṛitaván*; or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

[3] *Bhumá prishṭheva,* is, literally, like many or much on the back: the scholiast explains *bhumá* as signifying offspring, or that which is many, *bahu bhavatíte bhumá apatyam*; and *prishṭha,* he adds, implies the backs of the father, *pituḥ prishṭhadeṣán iva;* as boys mount upon the fathers' side, so do the flames, *putrá yathá pituraṅkam árohanti tad vat.*

man recognises as the sustainer of all, the flavourer of food, the provider of dwellings for men.

7. He crops the dry ground strewn (with grass and wood),[1] like an animal grazing; he with a golden beard, with shining teeth, vast, and of irresistible strength.

8. Bright as an axe is he to whom the (worshipper), like ATRI, proceeds[2] (to offer worship): he whom his prolific mother has brought forth, bestowing (a benefactor on the world), when (AGNI) obtains (sacrificial) food.

9. To thee, AGNI, the accepter of the oblation, the upholder (of all), there is pleasure (from our praise): do thou bestow upon these thy worshippers wealth, and food, and a heart (grateful for thy favour).

10. May the sage who is in this manner the offerer of exclusive praise (AGNI, to thee), accept the cattle which are to be given to thee; and thereupon may ATRI overcome the irreligious *Dasyus*: may ISHA overcome (hostile) men.[3]

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[1] *Dhanwákshitam dáti*: *dhanwa* the commentator explains a place without water, *nirudakapradeṣam*; and *ákshitam*, *triṇakáshṭhádibhir ákshihtam*, tossed over with grass, timber, and the like.

[2] *Ṣuchi sma yasmá atrivat pra swadhitíva ríyate*: it is not very obvious whether the comparisons apply to *Agni*, or the worshipper; they might both be understood by the worshipper, eager to offer oblation as an axe to cut; or both might be applied to *Agni*; *atri*, meaning an eater, or devourer, or an animal eating grass: it seems, however, most reasonable to apply *atrivat* to the *yajamána*, and *swadhiti* to *Agni*.

[3] *Ishah sásahyán nṛín*: *ishah* may be, according to *Sáyaṇa*, the *Ṛishi* of the *Súkta*; or derived from *ish*, and being the accus.-plur., it may be an epithet of *nṛín*, encountering or opposing men.

SÚKTA VIII. (VIII.)

The deity and *Rishi* as before; the metre is *Jagatí*.

Varga XXVI.

1. Manifester of strength, AGNI, ancient worshippers have kindled thee of old for their preservation; thee, the delighter of many, the adorable, the all-sustaining, the lowly-minded, the lord of the house, the excellent.

2. Men have established thee, (AGNI), their ancient guest, as the lord of the house; (thee), the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees).[1]

3. Human beings glorify thee, AGNI, the appreciator of burnt-offerings, the discriminator (of truth), the most liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

4. We approach thee, all-sustaining AGNI, adoring thee in many ways with hymns and with prostrations: do thou, ANGIRAS, when kindled, be propitious to us: may the divine (AGNI be pleased) by the (sacrificial) food (offered by the) worshipper, and by the bright flames (of his sacrifice).

5. AGNI, the praised of many, thou who art multiform, givest of old food to every mortal; thou reignest with strength over the various (sacrificial) viands; the splendour of thee when blazing brightly is not rivalled (by any).

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[1] *Jarad-visham* is, literally, that which is poison to the old: the commentator explains it *jaratám vrikshánám vyápakam*, the pervader or consumer of old trees; or it may mean *jírnodakam*, that by which water is dried up.

6. AGNI, youngest (of the deities), the gods have made thee, when kindled, their messenger, the bearer of oblations; thee, who art rapid in movement, and of whom butter is the source, they have made, when invoked, the brilliant eye (of the universe), instigated by the understanding.

7. The ancient seekers after happiness have kindled thee, AGNI, when invoked, (and fed thee) with abundant fuel; and thou (thereby) increasing, and supplied with shrubs, art dominant over all terrestrial viands.[1]

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[1] *Abhi jrayánsi párthivá vi tishṭhase*: *Sáyaṇa* explains *jrayánsi* by *annáni*, food, eatables; and *párthivá* by *vṛiksháh*, trees; or he admits it to be an epithet of *jrayánsi*, earthly eatables, as the cakes and butter presented in sacrifices with fire.

FOURTH ASHTAKA.

FOURTH ASHṬAKA.

FIRST ADHYÁYA.

MAṆḌALA V. (*continued*).

ANUVÁKA I. (*continued*).

SÚKTA IX. (IX.)

The deity is AGNI; GAYA, of the race of ATRI, is the *Ṛishi*; the metre of the fifth and seventh stanzas is *Pankti*, of the rest *Anushṭubh*.

1. Mortals bearing oblations glorify thee, AGNI, the divine: I praise thee, JÁTAVEDAS,[1] for that thou conveyest successively oblations (to the gods).[2]

Varga I.

2. AGNI is the invoker of the gods (on behalf of) him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn; (he) in whom congregate all sacrifices securing food and fame.

3. He (it is) whom the two sticks have engendered

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[1] In addition to previous explanations, the name is here said to imply, he whom all know to be identical with all that exists; or, *vedas* may mean wealth, when it will signify, he from whom all wealth is generated.

[2] The grammatical portion of *Sáyaṇa's* commentary, which is very full in the first and second *Ashṭakas*, is suspended in the MSS. of the third: it is resumed in the beginning of the fourth, but is only occasionally repeated.

like a new-born babe; the supporter of men the descendants of MANU, the fit object of sacrifice.

4. Thou art laid hold of with difficulty like the young of tortuously-twining (snakes);[1] thou who art the consumer of many forests, as an animal is of fodder.

5. Of whom smoke-emitting, the flames intensely collect; then, when diffused in the three regions[2] AGNI inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower.[3]

6. By the protections of thee, AGNI, the friend (of all), and by our praises (of thee), may we pass safe from the evil acts of men, as if from malignant (enemies).

7. Powerful AGNI, bestow upon us the institutors (of pious rites), that wealth (which we desire): may he discomfit (our foes): may he cherish us: may he be ever ready to bestow upon us food: and do thou,[4] AGNI, be present in battles for our success.

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[1] *Putro na hváryáṇám,* like the son of the crooked-going; the scholiast says, like a young snake, *bálasarpah*: or it may mean the colt of rearing and plunging horses, of those not broken in, *asíkshitabáláswah.*

[2] *Yadím aha trito divi upadhamati* is explained, *trishu stháneshu vyáptah,* spread in the three regions; or, *tríṇi stháṇáni atítya,* having gone beyond the three regions; *átmánam upa varddhayati,* he blows up or enlarges himself.

[3] The text has *śiśíte dhmátarí,* he sharpens as in a blower; which the scholiast explains, like the fire, which, in the proximity of one blowing with a bellows, blazes up, so *Agni* sharpens his flames, or of himself adds to their intensity.

[4] The confusion of the second and third person is that of the original.

SÚKTA X. (X.)

The deity, *Ṛishi*, and metre as before.

Varga 11.

1. AGNI, of irresistible prowess, bring to us most powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.[1]

2. Marvellous AGNI, (gratified) by our acts, (produce) in us greatness of vigour: in thee abides the strength destroying evil spirits: thou who art to be worshipped, like MITRA, art the doer (of great deeds).[2]

3. Augment, AGNI, our dwelling and prosperity, for the devout men (who have propitiated thee) by their praises have acquired riches.

4. Delightful AGNI, those men who glorify thee with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord.[3]

5. These thy bright and fierce flames, AGNI, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6. Be prompt, AGNI, for our protection, and for the

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[1] *Sáma-Veda*, I. 81: there is a slight difference in the text of the second half of the stanza.

[2] The text has only *kráṇá* for *kurváṇa*: the acts alluded to are such as driving away the *Rákshasas* or other disturbers of religious rites.

[3] *Divaschid yeshám bṛihat sukírttir bodhatí tmaná*: the application of the two last words is somewhat doubtful: *Sáyaṇa* disconnects them from the preceding, and supplies the name of the *Ṛishi* of the *Súkta*, *Gaya*, as the nominative of *bodhati*; *evamvidham tvám Gayastmaná swáyam eva bodhayatí*, *Gaya* of his own accord, or of himself, as it were, arouses thee, *Agni*, so described.

gift of poverty-repelling (riches); and may our pious (descendants be able to) compass all their desires.

7. AGNI, who art ANGIRAS, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee, and be (at hand) for our success in battles.

SÚKTA XI. (XI.)

The deity is AGNI; the *Rishi* is SUTAMBHARA, of the race of ATRI; the metre is *Jagatí*.

Varga III.

1. The vigilant, the powerful AGNI, the protector of man, has been engendered for the present prosperity (of the world): fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure AGNI shines brilliantly for the *Bharatas*.[1]

2. The priests have first kindled,[2] in three places, AGNI, the banner of sacrifice, the family priest, (riding) in the same car with INDRA and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite.

3. Thou art born unobstructed of two mothers:[3] pure, adorable, wise, thou hast sprung up from (the

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[1] *Sáma-Veda*, II. 257. *Yajur-Veda* 15. 27: *Mahídhara* agrees with *Sáyana* in interpreting *Bharatas* by *Ritwiks*, or priests: he differs slightly in some other respects, rendering the stanza, *Agni* has been engendered by the priests for the present sacrifice: he shines so brilliantly, that with his flames he touches the sky, the patron of the sacrificer, vigilant, dexterous, fed with butter, pure.

[2] *Trishadhasthe samídhire*, that is, as the three fires, the *Gárhapatya*, *Áhavaníya*, and *Dakshina*.

[3] The two sticks of attrition.

devotion of) the householder:[1] they have augmented thee with butter: AGNI, to whom burnt-offerings are made, the smoke is thy banner spread abroad in the sky.

4. May AGNI, the fulfiller (of all desires), come to our sacrifice: men cherish AGNI in every dwelling: AGNI, the bearer of oblations, has become the messenger (of the gods): those adoring AGNI adore him as the accomplisher of the sacrifice.

5. To thee, AGNI, this most sweet speech (is addressed); may this praise be gratification to thy heart: pious hymns fill thee, and augment thee with vigour, as large rivers (replenish) the sea.

6. The *Angirasas* discovered thee, AGNI, hidden in secret, and taking refuge from wood to wood: thou art generated, being churned with great force; therefore they have called thee, ANGIRAS, the son of strength.[2]

SÚKTA XII. (XII.)

The deity, *Ṛishi,* and metre as before.

Varga IV.

1. I offer to the great, the adorable AGNI, the rainer of water, the vigorous, the showerer (of benefits), the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth.

2. AGNI, who knowest (the purpose of) the sacrifice, assent to this rite: be favourable to the copious

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[3] *Udatishṭho vivasvataḥ:* the latter is said to designate the *Yajamána,* from his especially, *vi,* abiding, *vasata,* in the chamber where the *agnihotra,* and other rites with fire, are celebrated.

[1] *Sáma-Veda,* II. 258. *Yajur-Veda,* 15. 28: *Mahídhara* agrees with *Sáyana*: he adds as the explanation of *guhá, apsu,* in the waters, referring to the familiar legend, see vol. I. p. 4, note.

showers of water :[1] (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth),[2] but (repeat the praise) of the resplendent showerer (of benefits).

3. Agni, bestower of water, by what (act of) truth mayest thou, who art adorable, be cognizant of our adoration : may the divine Agni, the guardian of the seasons, recognise me: I (know) him not (yet) as the lord of the riches of which I am the possessor.[3]

4. Who, Agni, among thy (followers) are the imprisoners of foes? who among them are the protectors (of men), the splendid distributors of gifts? who

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[1] When the author of a *Súkta* takes a fancy for the word *ṛita*, probably, in one of its meanings, the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water : *ṛitasya dhárá*, however, necessarily implies the last.

[2] The text is very elliptical and obscure : *náham yátum sahasá na dwayena ṛitam sapámi arushasya vṛishṇah*: it is, literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer : *Sáyaṇa* supplies *yukta*, joined or endowed *sahasá*, with strength, and makes *yátum* mean to injure, or injury of pious acts, connecting it with *sapámi*, which he renders by *spṛiṣámi* or *karomi*, I touch or do; I do not proceed to injure sacred offices : *by the two*, he explains *satyánṛitábhyám*, by truth and untruth, that is, *avaidikam kṛityam na sapámi, na karomi*, I perform not any act not enjoined by the Veda : *ṛitam* here he interprets praise, and again attaches to it *sapámi*, without the negative, I vow or repeat the praise of *Agni*.

[3] *Na aham patim sanituh asya ráyah*; the verb is understood : the scholiast renders it *bhajamánasya asya mama ráyah swáminam tam agnim aham na jánámi*, I do not know that *Agni*, the master of the riches of this one, or me, the enjoyer : what it means is not very obvious.

among them defend the asserter of untruth? who are the encouragers of evil deeds?[1]

5. These thy friends, Agni, everywhere dispersed, were formerly unhappy (in abandoning thy worship), but are again fortunate (by its renewal): may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves.

6. May the dwelling of him, Agni, who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored; and may a virtuous successor of the man who diligently worships thee come in his place.

Súkta XIII. (XIII.)

The deity and *Ṛishi* as before; the metre is *Gáyatrí.*

Varga V.

1. Adoring thee, Agni, we invoke thee: adoring thee we kindle thee, adoring thee for protection.

2. Desirous of wealth, we recite to day the effectual praise of the divine Agni, (whose radiance) reaches the sky.[2]

3. May Agni, who amongst men is the invoker of the gods, accept our praises; may he offer sacrifice to the divine beings.

4. Thou, Agni, art mighty and gracious, the (ministrant) priest, the desired (of all): through thee the worshippers complete the sacrifice.

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[1] The two last are persons not worshipping *Agni*; but the verse may be also thus rendered, who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, *Agni*, thy worshippers.

[2] This and the two next verses occur *Sáma-Veda,* ii. 755—757.

5. Wise worshippers exalt thee, AGNI, the bountiful giver of food, the deservedly lauded: do thou bestow upon us excellent strength.

6. AGNI, thou encompassest the gods as the circumference (surrounds) the spokes (of a wheel): bestow manifold wealth upon us.

SÚKTA XIV. (XIV.)

The deity, *Rishi*, and metre as before.

Varga VI.

1. Waken the immortal AGNI with praise, that, being kindled, he may bear our oblations to the gods.

2. Mortals worship him an immortal divinity at their sacrifices, most adorable among the human race.

3. Numerous (worshippers), pouring out butter from the (sacrificial) ladle, glorify him, the divine AGNI, that he may convey their oblation (to the gods).

4. AGNI, as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre: he has discovered the cows, the waters, the sun.

5. Worship the adorable AGNI, the sage, whose summit blazes with butter: may he hear and comprehend my invocation.

6. They have augmented AGNI, the beholder of all, with oblations and with praises, along with the gods, the objects of pious meditation, desirous of praise.

ANUVÁKA II.

SÚKTA I. (XV.)

The deity is AGNI; the *Rishi* DHARUṆA, of the family of ANGIRAS; the metre is *Trishṭubh*.

Varga VII.

1. I offer praise to AGNI, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver

of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

2. They are detaining by sacrifice the true recipient (of offerings)[1] in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated at the solemnity which is the stay of heaven.

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Rákshasas*), enjoy forms exempt from defect:[2] may that new-born AGNI scatter assembled (hosts): let them stand from around me, as (deer avoid) an angry lion.

4. When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all) to behold and to support them; and when, being detained, thou maturest every kind of food,[3] then, multiform (AGNI), thou comprisest (all beings) in thyself.

5. Divine AGNI, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of

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[1] *Ritena ritam dharuṇam dhárayantah*: they, the *Yajamánas*, hold or detain, *ritam dharuṇam, yajnasya dhárakam satyam*, the true holder of sacrifice, that is, *Agni*, by the ceremony, *parame vyomani, utkrishṭe stháne*, in the best place, that is, the altar.

[2] *Anhoyuvastanvas-tanvate*, are explained by *Sáyaṇa, svástanúr-anhasá viyojiká vistárayanti*, they effect the extension of their own persons, disjoined by or separated from sin; the sense is not very obvious.

[3] *Vayo vayo jarase yad dadhánah*: the scholiast interprets *yadá dháryamáṇo bhavasi tadá sarvam annam jarayasi*, when thou art being detained, then thou causest all food to decay, *i.e.* to digest.

riches, support the utmost of thy vigour; and do thou, considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to ATRI.[1]

SÚKTA II. (XVI.)

The deity as before; the *Ṛishi* is PÚRU, of the race of ATRI; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

Varga IX.

1. Offer abundant (sacrificial) food to the brilliant divine AGNI, whom mortals have placed before them by praises as a friend.[2]

2. For that AGNI, (endowed) with the lustre of the strength of his arms, is the ministrant priest of mortals, who (presents) the oblation to the gods in succession, and like BHAGA[3] distributes desirable wealth.

3. (May we be assiduous) in the praise, (and cherished) in the friendship, of that very radiant possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

4. Now verily, AGNI, (be disposed) for bestowing excellent strength on these (thy worshippers): heaven and earth have invested him with glory like the vast (sun).[4]

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[1] This may, perhaps, also imply that wealth bestowed upon the *Rishi* is deposited in a secure receptacle, like the hidden booty of a thief, *padam na táyur guhám dadhánah*, but the whole *Súkta* is obscurely worded.

[2] *Sáma-Veda*, I. 88: the latter reads *praśastaye*, for praise, instead of *praśastibhih*, by praisés.

[3] *Bhaga*, according to *Sáyaṇa*, here means *Súrya*.

[4] The text has only *yahvaṃ na*, like the great; the scholiast has *mahántam súryam iva*, like the great sun.

5. Glorified by us, AGNI, come quickly, and bring us desirable wealth: we who (are thy worshippers), we (who are thine) adorers, offer thee welcome together with oblations: be thou favourable to us; be (our) success in battles.

SÚKTA III. (XVII.)

The deity, *Rishi*, and metre as before.

Varga X.

1. Divine AGNI, a mortal thus with sacrifices (calls upon thee) who art endowed with lustre for protection: PÚRU adores AGNI for protection when the sacred rite is solemnized.

2. Performer of various functions,[1] who art deservedly renowned, thou praisest by thy words that AGNI, who is possessed of wonderful splendour; who is exempt from pain; who is adorable and supreme in understanding.

3. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the rays of light shine brightly: by his lustre, verily, (the sun is luminous).[2]

4. By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars: AGNI, to whom oblations are due, is then glorified by all people.

5. Quickly, (AGNI, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain): son of strength, (be favourable) to (my)

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1 *Vidharman:* it applies either to the *Rishi* or the *yajamána.*

2 The text has only *asya vásá u archishá, vá asá* being put for *vá asau*; literally, by the light of him, he verily: *asau*, he, according to the commentator, designates the sun; and the entire phrase is, by the light of him, that is, of *Agni*, the sun becomes radiant; *ádityo archishmán bhavati.*

desires; protect us (from calamity); be alert for our prosperity;[1] come for our success in battles.

SÚKTA IV. (XVIII.)

The deity and metre as before; the *Ṛishi* is DWITA, of the race of ATRI.

Varga X.

1. Let AGNI, the beloved of many, the guest of man, be present at dawn; he who, immortal, desires the oblations of mortals.[2]

2. Be (willing to make) a grant of thine own strength to DWITA, the bearer of the pure oblation; for he, immortal AGNI, thy diligent praiser, brings to thee continually the *Soma* juice.

3. I invoke thee bright-shining, through a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

4. Amongst whom the ceremonial of many kinds is observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice which) leads (the worshipper) to heaven.[3]

5. Immortal AGNI, bestow upon those opulent men, who, upon (my) praise (of thee), gave to me fifty

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[1] *Ṣagdhi swastaye*: the commentator says the verb may here be put for the first person, and mean *yáche*, I ask for, or it may mean, as translated, *ṣakto bhava*, be able.

[2] *Sáma-Veda*, I. 85: the reading of the second half of the stanza somewhat differs: our text is *viṣváni yo amartyo havyá martyeshu raṇyati*: the Sáma has *viṣve yasminn-amartye havyam martása indhati*, in or upon all that which is immortal, mortals offer oblations.

[3] *Swar-nare*, a synonyme here of *yajne*, *swargam yajamánam nayati*, it leads the *yajamána* to heaven.

horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

SÚKTA V. (XIX.)

The deity as before; the *Rishi* is named VAVRI; the metre of the two first stanzas is *Gáyatrí*, of the two next *Anushṭubh*, and of the fifth *Viráṭrúpá*.

Varga XI.

1. Unprosperous circumstances affect VAVRI: may the accepter (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly, and nourish (thy) strength (by oblations): they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (AGNI) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk: he who, like the mixed oblation, is filled with food,[1] and, unsubdued, is ever the subduer of his foes.

5. Radiant (AGNI), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us: and may the fierce fiery flames, destructive of foes, be gentle to this thy worshipper.

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[1] *Gharmo na vájajaṭharah*, he in whose belly is food like the *gharmah*: besides its ordinary sense of warm, hot, and that of day, assigned to it by *Yáska*, the word has other meanings: *Sáyaṇa* apparently identifies it with the ceremony called *Pravargya*, *pravargya iva gharmo yathá havyenájyenapayasá-sikta*, like the *Pravargya* the *gharma*, sprinkled with the oblation butter and milk; perhaps we should read *pravargye*, at the *Pravargya*, for, by a subsequent passage, *gharma* means a vessel, a pitcher.

SÚKTA VI. (XX.)

The deity as before: certain persons of the race of ATRI, called *Prayasvats*, are the *Rishis*; the metre of the last stanza is *Pankti*, of the rest *Anushṭubh*.

Varga XII.

1. That (sacrificial) wealth, AGNI, bounteous giver of food, of which thou approvest, and which deserves to be commended by our praises, do thou convey to the gods.[1]

2. May those prosperous men who do not offer oblations to thee become destitute of great strength, and may (the followers) of other (than *vaidik*) observances incur (thy) enmity and punishment.

3. We, *Prayasvats*,[2] have recourse to thee, the invoker (of the gods), the means of strength: we glorify thee first at sacrifices with praise.

4. Possessor of strength, day by day so (provide), that we may enjoy thy protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

SÚKTA VII. (XXI.)

The deity as before; the *Rishi* is SASA; the metre as before.

Varga XIII.

1. Like MANU, we meditate, AGNI, upon thee; like MANU, we kindle thee: worship the gods on behalf of the (worshipper), devout as MANU.

2. When thou art pleased, AGNI, thou shinest upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to thee.

3. All the consentient divinities have made thee

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[1] *Yajur-Veda*, 19. 64: instead of *vájasátama*, the printed *Yajush* reads *havyaváhana*, conveyer of offerings to the manes.

[2] *Prayasvantah* is, literally, those having food, *annavantah*.

their messenger; therefore the pious worship thee who art divine, wise AGNI, at sacrifices.

4. Man praises thee, divine AGNI, to convey his offerings to the gods: bright AGNI, blaze when kindled: take thy seat in the chamber (of sacrifice), in the chamber of the sincere SASA.

SÚKTA VIII. (XXII.)

The deity and metre as before; the *Ṛishi* is VIṢWASÁMAN.

Varga XIV

1. Sing, VIṢWASÁMAN, like ATRI, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man.

2. Cherish the divine AGNI, by whom all that exists is known, the priest (of the rite): may the sacrifice most suitable for the gods duly this day proceed to them.

3. Men have recourse to thee, divine AGNI, who art of intelligent mind, for security: we praise thee who art most excellent, seeking thy protection.

4. AGNI, son of strength, recognise the words of this our (laudation): handsome-chinned, lord of the dwelling, the sons of ATRI exalt thee, such (as thou art), by their praises: they embellish thee by their hymns.

SÚKTA IX. (XXIII.)

The deity and metre as before; the *Ṛishi* is DYUMNA.

Varga XV.

1. Bestow, AGNI, upon DYUMNA a son,[1] overcoming foes by his prowess; one who may with glory subdue all men in battle.

2. Mighty AGNI, grant us a son able to encounter

[1] The text has *rayim, rem*, riches, but the scholiast understands it metaphorically, and renders it *putram*, a son, a meaning consistent with what follows.

hosts; for thou art true and wonderful, and the giver of food with cattle.

3. All men concurring in satisfaction, bearing the clipt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

4. May the (sage) on whom all men rely possess foe-subduing strength: radiant AGNI, so shine in our habitations that they may abound in riches: shine, purifying AGNI, dispensing light.

SÚKTA X. (XXIV.)

The deity is AGNI; the *Rishis* are termed GAUPÁYANAS and LAUPÁYANAS, and are four in number, named severally, BANDHU, SUBANDHU, SRUTABANDHU, and VIPRABANDHU, to each of whom a half stanza of the two stanzas of which the *Súkta* consists is attributed; the metre is *Viráj*.

arga XVI.

1, 2.[1] AGNI, who art to be adored, be ever nigh to us,

[1] These two verses seem to be favourites: the first *pada* of the first occurs twice in the *Sáma-Veda*, I, 448, II. 457; the second once, II. 458: the second *pada* of the second stanza occurs in the same, II. 459: we have both of them twice in the *Yajush*, 3. 25, 15. 48: *Mahídhara's* explanation is much the same as *Sáyaṇa's*, except in one or two words; as *varúthyah* in the first line of the first stanza: *Sáyaṇa* explains it *varaníyah, sambhajaníyah*, that which is to be chosen, to be enjoyed, to be worshipped: *Mahídhara* interprets it favourable or auspicious to the family or the house, *varútha* meaning, he says, either *putra samúha*, an assemblage of sons, or *griha*, a house: *Sáyaṇa* also gives as an alternative, endowed or inclosed with circumferences or defences, *parídhíbhir-vṛitah*, alluding, perhaps, to the common import of *varútha* the fender of a carriage: again, *vasuṣravas*, in the second line of the first verse, which *Sáyaṇa* interprets *vyáptánnah*, he by whom food is dispensed, *Mahídhara* explains renowned for wealth.

our protector and benefactor: do thou, who art the giver of dwellings and dispenser of food, be present with us: bestow upon us most brilliant wealth.

3, 4. Understand us, AGNI; hear our invocation; defend us from all malevolent (people): most bright and resplendent AGNI, we earnestly solicit thee for the happiness (of ourselves) and our friends.

SÚKTA XI. (XV.)

The deity as before; the *Ṛishis* are those of the race of ATRI, named VASÚYUS; the metre is *Anushṭubh*.

1. Celebrate the divine AGNI for his protection: may he who presides over dwellings grant (our desires): may the son of the *Ṛishis*,[1] the observers of truth, save us from those who hate us. Varga XVII

2. That AGNI is true[2] whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours.

3. AGNI, to be propitiated by praises, (gratified) by our choicest and most excellent adoration and hymns, bestow upon us riches.

4. AGNI shines amongst the gods: AGNI is present amongst mortals: AGNI is the bearer of our oblations: glorify AGNI with praises.

5. May AGNI bestow upon the donor (of the oblation) a son, abounding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors.

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[1] *Agni* is termed the son of the *Ṛishis*, as generated by their rubbing the sticks together which produce fire.

[2] *Satya*: by *true*, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

Varga XX.

6. May AGNI bestow a son, the protector of the good, who, with his followers, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.[1]

7. That (praise) which best conveys (our veneration is due) to AGNI: affluent in splendour, grant us, (AGNI), great (wealth), for from thee vast riches and ample food proceed.[2]

8. Brilliant, AGNI, are thy rays: mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9. Thus we, *Vasúyus*,[3] glorify the vigorous AGNI:

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[1] This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakámeshṭi.*

[2] *Sáma-Veda,* I. 86. *Yajur-Veda,* 26. 12: *Mahídhara* differs from *Sáyaṇa* in his interpretation of this verse in several respects: considering the first line, *yad váhishṭham tad agnaye vṛihad archa vibhávaso,* to be addressed to the *Udgátṛí,* he renders it, sing to *Agni,* that *Vṛihad-sáma* (a hymn of the *Sáma-Veda*), which is the most effectual means of obtaining our desires; and he refers the vocative, *Víbhávaso,* to the second line in which a more important variation occurs: it runs, *mahishí iva twad rayistwad vája udírate*: *Sáyaṇa* makes *mahishí* the adjective of *rayi,* great riches, and observes of *iva* that it is a pleonasm, *iveti púraṇah*: *Mahídhara* understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamapariṇítá strí grihát patim prati udgachchhati,* so riches and food proceed to the worshipper, *Agni,* from thee: the necessity of supplying a whole sentence is rather against this rendering, and *mahishí* as an adjective is of not unfrequent occurence.

[3] The *Vasúyus* are here explained *vasukámáh,* they who desire wealth.

may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

Sukta XII. (XXVI.)

The deity and *Ṛishis* as before: the metre is *Gáyatrí*.

Varga XIX.

1. Divine purifier, Agni, with thy radiance and pleasing tongue, bring hither and worship the gods.[1]

2. Feeder upon butter, bright and variegated radiance, we solicit thee, the beholder of heaven, to (partake of) the (sacrificial) food.

3. We kindle thee at the sacrifice, wise Agni, whose food is the oblation, who art brilliant and vast.[2]

4. Come, Agni, with all the gods, to the donor (of the oblation): we have recourse to thee as their invoker.

5. To the institutor of the rite, pouring out the libation, bring excellent vigour; sit down with the gods upon the sacred grass.

Varga XX.

6. Victor over thousands, thou favourest, when kindled, our holy rites, the honoured messenger of the gods.

7. Reverence Agni, by whom all that is, is known, the bearer of oblations, the youngest of the gods, the divine, the ministrant priest.

8. May the sacrifice most solemnly offered by the devout duly proceed to day (to the gods): spread the sacred grass for their seat.

9. May the Maruts, the Aświns, Mitra, Varuṇa, the gods, with all their attendants, sit down upon this grass.

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[1] *Sáma-Veda*, II. 871. *Yajur-Veda*, 17. 8.

[2] *Sáma-Veda*, II. 872, 873.

SÚKTA XIII. (XXVII.)

The deity as before, but in the sixth stanza INDRA is associated with AGNI; the *Rishis* are three *Rájás*, TRYARUṆA the son of TRIVRISHṆA, TRASADASYU the son of PURUKUTSA, and AṢWAMEDHA the son of BHARATA;[1] or ATRI alone may be the *Rishi*:[2] the metre of the three first stanzas is *Trishṭubh*, of the last three *Anushṭubh*.

Varga XXI.

1. AGNI, who art the protector of the good, most wise, powerful, and opulent; TRYARUṆA the son of TRIVRISHNA has become renowned, VAISWÁNARA, in that he has bestowed upon me a pair of cattle with a waggon, and with ten thousands of treasure.

2. AGNI, VAISWÁNARA, who art deservedly praised and exalted (by us), bestow happiness upon TRYARUṆA, who gives me hundreds (of *Suvarṇas*),[3] twenty cattle, and a pair of burden-bearing horses.

3. As TRYARUṆA, pleased by the eulogies of me who have many children, presses with earnest (mind,

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[1] Of these princes we have yet met only with the second, vol. I. p. 292: in the *Vishnu Puráṇa* a *Trayyáruṇa* occurs, (p. 371), but he is the son of *Tridhanwan*, and the seventh in descent from *Trasadasyu*, with whom, therefore, he could not be contemporary; so that either the *Veda* or the *Puráṇa* is wrong: the latter enumerates a *Trayyaruṇa* among the *Vyásas*, p. 273: no other authority gives *Bharata* a son named *Aṣwamedha*.

[2] For in fact the *Rájás* are rather the *Devatás*, they do not commemorate their own donations: it is *Atri*, or some member of his family, who speaks.

[3] The text has only *ṣatáni*, the hundreds: the scholiast adds *suvarṇánám* of *suvarṇas*: it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander: the people of Sambas, Raja of Sindomana, present him with told money, *χρηματα αναριθμησαν*.

gifts upon me), so does TRASADASYU, desirous, AGNI, of thy valued favour through thine exceeding praise.

4. When AṢWAMEDHA gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in thy praise), do thou, AGNI, grant intelligence to (the *Rájá*) who wishes to offer sacrifice (to thee).

5. Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*,[1] the offering of AṢWAMEDHA (gratifies thee).

6. INDRA and AGNI, bestow upon the munificent AṢWAMEDHA infinite wealth with excellent posterity, undecaying as the sun in heaven.

SUKTA XIV. (XXVIII.)

The deity as before; the *Rishi* is VIṢWAVÁRÁ, a lady of the family of ATRI: the metre of the first and third stanzas is *Trishṭubh*, of the second *Jagatí*, of the fourth *Anushṭubh*, and of the two last *Gáyatrí*.

Varga XXII.

1. AGNI, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn: VIṢWAVÁRÁ, facing the east, glorifying the gods with praises, and bearing the ladle with the oblation,[2] proceeds (to the sacred fire).

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[1] Mixed with curds, milk, and parched grain.

[2] *Havishá ghritáchí* is explained by the scholist *puroḍáṣádi-lakshaṇena yuktayá ghṛitachyá sruchá sahitá*, with the ladle of *ghí* connected with the cakes and other articles of the oblation: the whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations: besides *Viṣwavárá* being feminine, the epithets *práchí íḍáná ghṛitáchí* are of the same gender: the term is explained the repeller of all enemies of the nature of

2. When about to be kindled, AGNI, thou rulest over ambrosial (water): thou art present with the offerer of the oblation for his welfare: he to whom thou repairest acquires universal wealth; he places before thee, AGNI, the dues of hospitality.

3. Repress, AGNI, (our foes to ensure our) exceeding prosperity: may thy riches ever be excellent: preserve in concord the relation of man and wife,[1] and overpower the energies of the hostile.

4. I praise the glory, AGNI, of thee when kindled and blazing fiercely: thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. AGNI, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to AGNI when the sacrifice is solemnized: select the bearer of the oblation to the gods.[2]

SÚKTA XV. (XXIX.)

The deity is INDRA, but one hemistich may be assigned to UṢANAS; the *Rishi* is GAURIVÍTI, of the race of ṢAKTI; the metre is *Trishṭubh*.

Varga XXIII 1. In the adoration of the gods by MANU there are

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sin, *sarvam api páparúpam ṣatrum várayitrí*: we have no further clue to her history than that she is an *Atreyí*, of the race of *Atri*.

[1] *Sam jáspatyam suyamam kurushva*, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, *Yajur-Veda*, 33. 12.

[2] According to the *Taittiríya*, there are three kinds of sacrificial fire: the *havyaváhana*, which receives the oblation intended for the gods; the *kavyaváhana*, that intended for the *Pitrís*; and the *Saharakshas*, that intended for the *Asuras*: the worshipper is therefore directed on this occasion to select the first.

three effulgences, and they, (the MARUTS), uphold three luminaries[1] in heaven: the MARUTS of pure energy worship thee, for thou, INDRA, art their intelligent *Ṛishi.*

2. When the MARUTS worship INDRA, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys AHI, and sets the abundant waters free to flow.

3. Or, mighty MARUTS, and thou also, INDRA, drink of this my copiously-effused libation: then the offered libation obtains cattle for the offerer,[2] and INDRA, drinking of it, kills AHI.

4. Thereupon he fixed firmly heaven and earth, and, resolutely advancing, filled (VṚITRA), like a deer, with terror: stripping off his covering, INDRA slew the DÁNAVA, endeavouring to hide, and panting with affright.

5. Then, for this exploit, all the gods gave thee, MAGHAVAN, in succession, the *Soma* beverage; whence thou hast retarded, for the sake of ETASA, the advancing horses of the sun.

6. Whereupon MAGHAVAN has destroyed with his thunderbolt at once his (ṢAMBARA'S) ninety and nine cities:[3] the MARUTS glorifying INDRA in a common

Varga XXIV.

[1] The sun, the wind, and fire: the same are probably intended by the similar phrase preceding *tryaryamá-tríṇi aryamáṇi-tejánsi*, according to *Sáyaṇa*.

[2] *Manushe gá avindat, yajamánáya vedayati gá*, may also mean rain, *dhenúr-vṛishṭilakshánáṇi udakáni vá.*

[3] The text has *bhogán*, meaning, according to *Sáyaṇa*, cities, when the acute accent is on the last vowel, *bhogán ityanto-dáttah puravachanah.*

dwelling with the *Trishṭubh* hymn, he destroyed the bright (city of the *Asura*).

7. To aid (the undertaking of) his friend, AGNI, the friend (of INDRA), has quickly consumed[1] three hundred buffaloes; and INDRA, for the destruction of VṚITRA, has at once quaffed three vessels of *Soma*, offered by MANU.

8. When thou hadst eaten the flesh of the three hundred buffaloes, when thou who art MAGHAVAN hadst drunk the three vessels of *Soma*, when he had slain AHI,[2] then all the gods summoned INDRA, full of food, as if he had been a servant, to the battle.

9. When, INDRA, thou and UṢANAS, with vigorous and rapid coursers went to the dwelling of KUTSA, then, destroying his foes, you went in one chariot with KUTSA and the gods, and verily thou hast slain ṢUSHṆA.

10. Thou hast formerly detached one wheel (of the car) of SÚRYA: another thou hast given to KUTSA wherewith to acquire wealth: with the thunderbolt thou hast confounded the voiceless *Dasyus*,[3] thou hast destroyed in battle the speech-bereft (foes).

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[1] *Apachat*, has roasted or digested: we have here a sort of hecatomb.

[2] Or perhaps *yad ahim jaghána* might be rendered, that he should kill *Ahi*.

[3] *Anáso dasyún amriṇah : anása*, *Sáyaṇa* says, means *ásya-rahitán*, devoid or deprived of words, *ásya*, face or mouth, being put by metonymy for *ṣabda*, the sound that comes from the mouth, articulate speech, alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the Hindus, as in the familiar term for a barbarian, *mlechchha*, which is derived from the root *mlechchh*, to speak rudely: Professor Müller, Universal

Varga XXV.

11. May the praises of GAURIVÍTI exalt thee: thou hast humbled PIPRU for the son of VIDATHIN: ṚIJIṢWAN, preparing dressed viands, has, through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine months celebration, those of the ten months, pouring out libations, worship INDRA with hymns: the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, MAGHAVAN, thou hast performed, how may I adequately offer thee adoration: most mighty INDRA, we ever celebrate at sacred rites the recent exploits which thou hast achieved.

14. Unmatched (by any), thou hast done, INDRA, all these many (deeds) by thine innate energy: wielder of the thunderbolt, whatever thou, the humbler of (foes) hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty INDRA, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm, doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.[1]

History of Man, I. 346, referring to this text, proposes to separate *anása* into *a*, non, *nása*, the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *árya* race: the proposal is ingenious, but it seems more likely that *Sáyaṇa* is right, as we have the *Dasyus* presently called also *mṛidhraváchas, hinsitavágindriyán*, having defective organs of speech.

[1] Praises and hymns, the scholiast says, are compared to garments, as being fit to be received as a respectful present, *upa*

SÚKTA XVI. (XXX.)

The deity as before, or it may be the *Rájá* Ṛiṇanchaya, who is occasionally praised; the *Ṛishi* is Babhru; the metre *Trishṭubh*.

Varga XXVI. 1. Where is that hero? who has seen Indra seated in his easy chariot, travelling with his horses, the thunderer, the invoked of many, who, desirous of the libation, is proceeding with riches to the habitation (of his worshipper) for his preservation?

2. I have looked down upon the secret and fearful place of his abiding; I have repaired, desiring him, (to the place of) the self-sustaiṇer; I have inquired (of him) from others: they, the leaders (of rites), the searchers after wisdom, have said to me, let us have recourse to Indra.

3. When the libation is offered, Indra, we celebrate thy exploits; those (exploits) which thou hast been pleased (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this Maghavan (is) the lord of hosts.

4. As soon as generated, Indra, thou hast made thy mind resolved: thou hast gone alone to contend against numerous (foes): thou hast rent asunder the rock by thy strength: thou hast rescued the herd of milk-yielding kine.

5. When thou hast been born most excellent and supreme, bearing a name widely renowned, then the gods have been in dread of Indra, and he has sub-

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sanháravadgrahyáṇi: if correct, this shews the custom of presenting honorary dresses to be of Indian origin and considerable antiquity: the same are compared to a chariot, as the means of conveying *Indra* and the gods to sacrifices.

jugated all the waters, the brides of the slave (VṚITRA).

Varga XXVII.

6. These devoted MARUTS[1] eulogise thee with pious praise, and pour out to thee the sacrificial food: INDRA has overcome by his devices the guileful AHI, harassing the gods and arresting the waters.

7. MAGHAVAN, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth: desiring to do good to MANU,[2] thou hast bruised the head of the slave NAMUCHI.

8. Verily thou hast made me, INDRA, thy associate when grinding the head of the slave NAMUCHI like a sounding and rolling cloud:[3] and the heaven and earth (have been caused) by the MARUTS (to revolve like a wheel).

9. The slave (NAMUCHI) made women his weapons: what will his female hosts do unto me?[4] the two his best beloved, (INDRA) confined in the inner apartments, and then went forth to combat against the *Dasyu*.[5]

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[1] Or *Maruts* may here signify praisers, worshippers, *stotárah*.

[2] *Manave gátum ichchhan*: *gátum* is explained *sukham*, but the scholiast identifies *Manu* with the *Ṛishi* of the *Súkta*, *namuchiná apahṛitagodhanáya mahyam*, to me whose wealth of cattle has been carried off by *Namuchi*, an *Asura* who has been before named.

[3] *Aṣmánam chit swaryam vartlamánam*: *Sáyaṇa* renders the two first *megham iva*, like a cloud.

[4] *Indra* is supposed to say this.

[5] These legends are apparently *Vaidik*, except the decapitation of *Namuchi* by *Indra*, which is related in the *Gadá* section of the *Salya Parva* of the *Mahábhárata*, where it is related that *Namuchi*, through fear of *Indra*, took refuge in the solar rays: *Indra* promised that he would not harm him if he came

10. When the cows were separated from their calves, they wandered about hither and thither; but when the well-offered libations had exhilarated him, then INDRA, with his vigorous (*Maruts*), reunited them (with their calves).

Varga XXVIII.

11. When the libations effused by BABHRU had exhilarated him, the showerer (of benefits) shouted aloud in the combats: INDRA, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

12. The *Rusamas*[1] giving me four thousand cows, AGNI,[2] have done well: we have accepted the wealth, the donation of the leader of leaders ṚIṆANCHAYA.

13. The *Rusamas*, AGNI, have presented to me a beautiful abode, with thousands of cattle: the sharp libations have exhilarated INDRA upon the breaking up of the (gloom-)investing night.

14. The (gloom-)investing night has dispersed with the dawn (upon the appearance of) ṚIṆANCHAYA, the *Rájá* of the *Rusamas*: BABHRU being summoned, going like a fleet courser, has received the four thousand (cattle).

15. We have accepted, AGNI, the four thousand cattle from the *Rusamas*: and the glowing, the golden

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forth, but broke his promise, and, on *Namuchi's* issuing forth, cut off his head: by this he incurred the guilt of Brahmanicide, for *Namuchi*, it is said, was a *Brahman*, but *Indra* was taught expiation of his sin by *Brahmá*.

[1] The *Rusamas*, according to *Sáyaṇa*, are the people of a country of the same name, the principality of *Ṛiṇanchaya*.

[2] In this, the next, and the last stanza, *Agni* appears as the *devatá*, although not so specified by the index.

ewer prepared for the solemnity,[1] we who are wise have accepted it.

Súkta XVII. (XXXI.)

The deity is Indra; the *Ṛishi* is Avasyu, of the race of Atri; the metre is *Trishṭubh*.

Varga XXIX.

1. Indra, the possessor of opulence, directs downwards the car over which, intended (to receive sacrificial) viands, he presides: he proceeds unimpeded, the first of the gods, driving (his enemies before him), as a herdsman drives the herds of cattle.

2. Hasten to us, lord of horses: be not indifferent to us: distributor of manifold wealth, befriend us; for there is nothing else that is better, Indra, than thou: thou hast given wives to those who were without women.[2]

3. When the light (of the sun) overpowers the light (of the dawn) Indra grants all (sorts of) wealth (to the worshipper): he has liberated the milch-kine from the interior of the obstructing (mountain); he dissipates the enveloping darkness with light.

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[1] *Gharmaṣ-chit taptah pravṛije ya ásíd ayasmayah*: according to the commentator, *ayas maya*, properly, made of iron, is here, made of gold, *hiraṇyamaya, kalaṣa*, a ewer: *gharmaschit* he explains *mahávíra iva*, that is, like the ewer, or vessel so termed, containing a mixture of *Soma*, melted butter and milk, perhaps put upon the fire, as by a text cited in the note of *Sáyaṇa* on v. 7. of *Súkta* XLIII. *yad ghra ityatapat tad gharmasya gharmatwam iti ṣruti*; see also *Súkta* XIX. 1; *pravṛije* for the *pravargya* ceremony.

[2] *Amenán-schij-janivatas-chakartha*: *mená* is here used in the sense of *strí*, woman in general, and *jani*, as usual, in that of wife: the commentator explains it *apagatastríkánṣchit jáyávata karoshi*, thou makest sundry persons, from whom women are separated, possessed of wives.

3. The ṚIBHUS[1] have fabricated thy car, INDRA, the invoked of many, adapted to its horses: TWASHṬṚI (has made) thy radiant thunderbolt: the venerable (*Angirasas*),[2] praising INDRA with hymns, have given him vigour for the destruction of AHI.

5. When the *Maruts*, the showerers (of benefits), glorify thee, INDRA, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (MARUTS), dispatched by INDRA, have overcome the *Dasyus*.

Varga XXX. 6. I celebrate, MAGHAVAN, thine ancient exploits, and those which thou hast newly achieved: wielder of the thunderbolt, subjugating both heaven and earth, thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious INDRA, this is thy deed, that, slaying AHI, thou hast here displayed thy vigour: thou hast arrested the devices of ṢUSHṆA[3] urging the combat: thou hast overcome the *Dasyus*.

8. Thou, INDRA, (abiding on the further bank), hast rendered the fertilizing waters agreeable to YADU and TURVASU: you two, (INDRA and KUTSA), have assailed the fierce (ṢUSHṆA), and, (having slain him), thou hast conveyed KUTSA (to his dwelling), and

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[1] The text has *anavah,* which the scholiast explains *manushyáh,* and applies to *Ṛibhavah.*

[2] *Brahmánah:* Brahmans is the expression of the text, explained by the scholiast *angirasah:* the verse occurs, with the hemistichs transposed, *Sáma-Veda,* I. 439, 440.

[3] *Ṣushṇasya chit pari máyáh agṛibhṇáh: Sáyaṇa* explains *máyáh* by *yuvatíh,* young damsels, thou hast seized upon, or carried off, the young women of *Ṣushṇa.*

Uṣanas and the gods have therefore honoured you both.

9. May your steeds bring you both, Indra and Kutsa, riding in one chariot, to the worshipper:[1] you have expelled him (Sushṇa) from the waters, from his proper abode: you have driven the glooms (of ignorance) from the heart of the affluent (adorer).

10. The sage Avasyu has obtained docile horses, endowed (with the speed) of the wind: all thine adorers, Indra, in this world, thy friends, augment thy vigour by their praises.

Varga XXXI.

11. He, (Indra), has formerly arrested in battle the rapid chariot of the sun: Etasa has borne away the wheel,[2] and (with it Indra) demolishes (his foes): may he, giving us precedence, be propitiated by our rite.

12. Indra, oh people, has come to see you, wishing to behold his friend the offerer of the libation: let the creaking stones, for whose rotation the priests hasten, supply the altar.

13. Immortal (Indra), let not the mortals who are wishing, anxiously wishing for thee, fall into sin: be indeed pleased with the sacrificers, and grant vigour to those men amongst whom may we be (especially) thine.

Súkta XVIII. (XXXII.)

The deity is the same; the *Ṛishi* is Gátu; the metre *Trishṭubh*.

Varga XXXII.

1. Thou, Indra, hast rent the cloud asunder, thou

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[1] *Karṇe vahantu*: *karṇa* is explained *stotṛi*, praiser, *stotráni karoti*, or *yajamána*, the institutor or maker of the rite.

[2] *Bharachchakram Etaṣah*: according to the comment, *Etaṣah* is put for *Etasaya*, he, *Indra*, has taken the wheel for *Etasa*: see vol. I. p. 329.

hast set open the flood-gates,[1] thou hast liberated the obstructed streams, thou hast opened the vast cloud, and hast given vent to the showers, having slain the *Dánava*.[2]

2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce INDRA, destroying the mighty AHI when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. INDRA, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.[3]

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed with his bolt the mighty ṢUSHṆA, the wrath-born (son) of the *Dánava*, the walker in darkness, the protector of the showering cloud,[4] exhilarating himself with the food of these (living creatures).

5. Thou hast discovered, INDRA, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful INDRA, in the exhilaration of the *Soma*, thou hast detected him preparing for combat in his dark abode.

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1 *Khání*, the holes or interstices of the clouds.

2 *Sáma-Veda*, I. 315.

3 From the body of *Vṛitra*, it is said, sprang the more powerful *asura*, *Ṣushṇa*, that is, allegorically, the exhaustion of the clouds was followed by a drought, which *Indra*, or the atmosphere, had then to remedy.

4 *Miho-napátam, meghasya rakshitáram* : *napát*, here meaning *pátṛi*, a protector, a preserver, as in the *Bráhmaṇa* cited by the scholiast, *práṇo vai tanúnapát sa hi tanvah páti* : vital air is called the body-preserver, for it preserves the limbs.

6. INDRA, the showerer (of benefits) exhilarated by the effused juices, uplifting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

Varga XXXIII.

7. When INDRA raised his powerful irresisitble weapon against the mighty *Dánava*, when he struck him with the blow of the thunderbolt, he made him the lowest of all creatures.

8. The fierce INDRA seized upon him, that vast moving (VṚITRA), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.[1]

9. Who may resist the withering might of that INDRA: he, single and irresistible, carries off the riches (of the enemy): these two divine (beings, heaven and earth), proceed swiftly through fear of the strength of the quick-moving INDRA.

10. The divine, self-sustaining (heaven) comes to him; the moving (earth), like a loving (wife), resigns herself to INDRA: when he shares all his vigour with these (his people), then, in due succession, men offer reverence to the potent INDRA.

11. Verily I hear of thee as chief amongst men, the protector of the good, friendly to the five classes of beings, the begotten, the renowned; may my (progeny), representing (their wishes), and uttering his praises night and day, propitiate the glorified INDRA.

12. I hear of thee influencing (creatures) according

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[1] *Apádam amatram mṛidhravácham:* here *amatram* is said to signify *amátram, aparimáṇam,* without measure, or, perhaps, bulk.

to the season, and giving riches to the pious; but what do thy devoted friends (obtain), who have entrusted their desires, INDRA, to thee.

SECOND ADHYÁYA.

MAṆḌALA V. (*continued*).

ANUVÁKA III.

SÚKTA I. (XXXIII.)

The deity is INDRA; the *Ṛishi* is SAMVARAṆA, the son of PRAJÁPATÍ; the metre is *Trishṭubh*.

Varga I.

1. Feeble as I am, I offer praise to the great and vigorous INDRA, for this purpose, (that he may grant) strength to (our) people: he who, associated with the MARUTS,[1] shews favour to this person when praised for the sake of sustenance.

2. Thou, INDRA, meditating upon us, fastenest the traces of thy horses, (incited), showerer (of benefits), by those praises in which thou takest suitable delight, and do thou therefore overcome (for us) hostile men.

3. Since, mighty INDRA, those who, differing from us, and not united with thee through their lack of devotion, are not thine; therefore, divine holder of the thunderbolt, who art possessed of excellent horses,

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[1] *Samarya,* as an epithet of *Indra,* is of somewhat doubtful meaning: *Sáyaṇa* gives three explanations, *martyaih, stotṛibhih, sahitah,* together with mortals, that is, with worshippers, *yuddhamánair-marudádibhih,* with the *Maruts* and other combatants, or *samara-arhah,* fit for or suited to war.

ascend the car, whose reins thou guidest, (to come to our sacrifice).[1]

4. Inasmuch, INDRA, as many praises are thine, therefore, combating for the sake of (shedding) water on fertile (lands), thou hast effected (the discomfiture of its obstructors); thou, who art the showerer (of benefits), hast, on behalf of the sun, destroyed in his own dwelling the very name of (the *asura*), DÁSA, in battle.

5. We, INDRA, are thine, and thine are they who are the leaders (of rites), promoters of (thy) strength, and willing applicants (to thee): all-powerful INDRA,[2] may adherents worthy of commendation, and faithful, come to us, like BHAGA, in battles.[3]

6. Glorious, INDRA, is thy strength, exulting,[4] immortal, and clothing (the world with light): do thou

Varga II.

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[1] This verse occurs in the *Yajush* 10. 22, with some variety of reading, chiefly in the first hemistich, as *má ta Indra te vayam Turáshád ayuktáso abrahmatá vidasáma*, which *Mahídhara* interprets, *Indra Turáshát*, may we who are thine, may we, unattached (to thy car), never perish, like that which is not of the nature of spiritual existence: in the second line we have *raṣmín swaṣwán*, reins with good horses, instead of *raṣmin yamase swaṣwas*.

[2] *Ahiṣushma*, a rather unusual epithet of *Indra*: the scholiast explains it, *sarvato vyáptabala*, of all pervading strength.

[3] *Satwá Bhago na havyah prabhṛitheshu cháruh* may be explained differently, as *prabhṛitha* signifies war or sacrifice: may a faithful follower or ally, *satwá-bhṛityádih*, come, like *Bhaga*, as an associate, *cháru sangantá*, to be commended, *havya*, in sacrifices, or defied, *pratibhaṭairáhvátavya*, in battles: as the divine *Bhaga* comes as our ally, so may followers and others come.

[4] *Nṛitamána* is, literally dancing, *nṛityan*.

give us riches, and brilliant wealth,[1] and I will greatly praise the munificence of the opulent lord.

7. Hero, INDRA, with thy protection defend us, praising and worshipping (thee), and be propitiated (by drinking) of the well-effused and agreeable *Soma*-juice that yields (a defensive) covering in combat.

8. May those ten bright horses, the gift to me of the pious gold-possessing TRASADASYU, the son of PURUKUTSA, of the race of GIRIKSHITA, convey me (to the sacrifice), and may I proceed quickly with the rites.

9. Or may those bay, well-actioned horses, the donation of VIDATHA, the son of MARUTAṢWA,[2] (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me,[3] entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony).

10. Or may the bright and active steeds bestowed upon me by DHWANYA, the son of LAKSHMAṆA[4] (bear me): the riches, endowed with greatness, that have been presented, have passed (to the dwelling) of the *Ṛishi* SAMVARAṆA, like cows to their stalls.

SÚKTA II. (XXXIV.)

The deity and *Ṛishi* as before; the metre is *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga III.

1. The undecaying, heaven-conferring, unlimited

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[1] *Ením rayim* is, literally, white riches: quere, if silver money be intended.

[2] We have had *Vidathin* before, *Súkta* XXIX. verse 11, the father of *Ṛijiṣwan*: these names are not found in the principal *Puránas*.

[3] *Chyavatána dadána*, causing to alight upon, giving.

[4] We have here, also, an unusual name in *Dhwanya*, and *Lakshmaṇa* must be a different person from the brother of *Ráma*.

(sacrificial) food, goes to the tamer (of enemies), whose adversaries are unborn: therefore (priests) pour out (the libation), dress (the cakes and butter), diligently discharge (your offices) to him who is the accepter of prayer, who is glorified by many.

2. MAGHAVAN, who fills his belly with the *Soma*, is exhilarated (by drinking) of the sweet-savoured beverage, whereupon he has lifted up his destructive thousand-edged[1] weapon, desiring to slay (the *Asura*) MRIGA.

3. He who pours out the libation to that INDRA, by day or by night, undoubtedly becomes illustrious: SAKRA disregards the man who is proud of his descendants and vain of his person,[2] and who, though wealthy, is the friend of the base.

4. SAKRA does not turn away[3] from him whose father, whose mother, whose brother he has slain,[4] but

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[1] *Sahasra bhrishtim,* the scholiast interprets *aparimita tejas,* of unbounded lustre.

[2] *Tatanushtim, tanúsubhram,* are explained, he who desires, (*vashti*) an extended (*tata*) race (*santatim*) and he whose person (*tanu*) is decorated (*subhra*) with ornaments, and in both implying *swaposhakam ayajvánam,* a self-cherisher not offering sacrifice.

[3] *Na ata íshate,* he does not fear, or does not go up, or from hence: *na bibheti na gachchhati vá* is the explanation of the scholiast.

[4] *Avadhít* has no other nominative than *Sakra,* but in the second line we have *na kilvishád íshate,* he, *Indra,* does not go from sin, sin being put for sinner, that is, from one who is a parricide or the like, *pitrádi badha yuktát;* that is, he does not turn away from him who has committed these crimes: the reason also is given, *veti idvasya prayatá,* for verily he desires his offerings, *prayatáni dánáni:* the doctrine, therefore, is here inculcated, that devotional merit compensates for want of moral merit:

is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity.

5. He desires not (association in) enterprises with five or with ten; he associates not with the man who does not present libations; and cherishes not (his dependants): nay, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

Varga IV.

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: INDRA, the subduer of all, the formidable, the lord, conducts the *Dása* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of INDRA to wrath.

8. When INDRA, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the MARUTS, bestows upon him herds of cattle.

9. I, *Arya,* AGNI,[1] praise ṢATRI, the son of AGNI-

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the converse is also implied by the passage quoted by *Sáyaṇa* from the Vedas, that sanctity does not compensate for want of devotion; *Indra* being represented as saying, I gave to the wolves the *Paulomas* in the firmament, and the *Yatis,* the *kálakánjyas*, and *arunmukhas* upon earth; because, *Sáyaṇa* observes, these *Yatis* did not worship or praise him.

[1] *Indra* is intended, according to the scholiast, as identical

VEṢA, the bestower of thousands, a type for comparison: may the collected waters yield him abundance; may wealth, and strength, and glory be upon him.

SÚKTA III. (XXXV.)

The deity as before; the *Ṛishi* is PRABHÚVASU, of the race of AṄGIRAS; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

Varga V.

1. Perfect for our protection, INDRA, that thine act which is most effective; which is the subduer of men; holy, and difficult to be encountered in battles.

2. Whatever protections, INDRA, may be thine, whether four, or, hero, three, or those accorded to the five (classes) of men,[1] bestow them freely upon us.

3 We invoke the desirable protection of thee, the most liberal showerer (of benefits); that (protection) which thou, the distributer of rain, the quick destroyer (of foes), grantest, (associated) with the present (MARUTS).

4. Thou art the showerer (of benefits); thou art born to (bestow) riches; thy strength rains (blessings); thy self-invigorated mind is the restrainer (of adversaries); thy manhood, INDRA, is the destroyer of multitudes.

5. INDRA, wielder of the thunderbolt, rider in an all-pervading car, object of many rites, and lord of

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with *Agni*: of the following names, *Agniveṣa* appears in the *Puránas* as a *Ṛishi*, a son of *Brahmá*, but here his son at least must be a *Rájá*.

[1] Whatever favours may be granted to the four castes, the three *lokas*, or the five orders of men, *pancha kshitínám*.

strength, proceed against the mortal who entertains hostility towards thee.

Varga VI.

6. Slayer of VṚITRA, men with clipped sacred grass invoke thee, who art fierce and foremost among many, for aid in battle.

7. Defend, INDRA, our chariot,[1] difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

8. Come, INDRA, to us; defend by thy providence our car: we contemplate in thee who, most mighty one, art divine, all desirable vigour: (to thee), who art divine, we offer praise.

SÚKTA IV. (XXXVI.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh.*

Varga VII.

1. May that INDRA who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like a warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma*-juice.

2. Hero, lord of horses, may the *Soma* ascend to thy destructive jaw,[2] as if to the summit of a mountain: may we all, royal INDRA, who art invoked of many, give pleasure to thee with our hymns, as to horses with fodder.

3. Wielder of the thunderbolt, the invoked of many,

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[1] *Ava ratham:* the latter may also signify, the scholiast suggests, a son, he whose nature it is to give delight to his parents, *ranhanaswabhávam, putram.*

[2] *Hanú ṣipre áruhat*: as the two nouns have usually the same sense, as *Sáyaṇa* observes, one should be regarded as the epithet of the other, and he therefore explains *hanu* as the means of destroying, or destructive, *hananasádhanam.*

my mind trembles through dread of poverty[1] like a whirling wheel: MAGHAVAN, ever prosperous, may thy worshipper, PURÚVASU, praise thee promptly and abundantly, seated in thy chariot.

4. This thine adorer, INDRA, like the stone (that expresses the *Soma*-juice), urges praise to thee, participating in the great (reward): thou bestowest, MAGHAVAN, riches with thy left hand, (thou bestowest them, lord of horses, with the right: be not reluctant.

5. May the effective eulogium melt thee, the showerer (of benefits): thou, the showerer, art borne (to the sacrifice) by vigorous steeds: sender of rain, thou of the handsome chin, wielder of the thunderbolt, showerer, whose car showers down (blessings), do thou defend us in battle.[2]

6. MARUTS, may all men bow in obedience to that youthful ṢRUTARATHA, the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle).

SÚKTA V. (XXXVII.)

The deity and metre as before; the *Ṛishi* is ATRI.

Varga VIII.

1. The piously worshipped (AGNI), when invoked, glistening with the oblation, vies with the splendour of the sun: may the dawns rise innoxious to him who says, let us offer oblations to INDRA.

2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma*-juice is effused, offers praise: the priest,

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[1] *Amater-id*: *amati* is explained either *dáridryam*, poverty, or *astotṛi*, one who does not praise or worship.

[2] Another instance of the abuse of the derivations of *vṛish*, to rain or shower.

of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

3. The bride (of INDRA), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to us ample food; may it sound loudly; may it scatter around many thousands (of riches).

4. That prince suffers no evil in whose realm INDRA drinks the sharp *Soma*-juice mixed with milk: attended by faithful (followers), he moves (in all directions): he destroys his enemy, he protects his subjects: enjoying prosperity, he cherishes the name of (INDRA).

5. He cherishes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to AGNI, who, with prepared libation, offers it to INDRA.

SUKTA VI. (XXXVIII.)

The deity and *Ṛishi* as before; the metre is *Anushṭubh*.

Varga IX.

1. INDRA of many exploits, liberal is the distribution of thine abundant riches: therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.[1]

2. Although, most mighty INDRA, thou possessest well-known abundance (of food), yet golden-hued (deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt, thine are the strong (MARUTS), who are adorable, and whose exploits are renowned: both divinities, (thou and they), rule at pleasure over heaven and earth.

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[1] *Sáma-Veda*, I. 366.

4. Slayer of VṚITRA, bring to us, thy (worshippers), the wealth of any powerful (man) whatsoever, for thou art disposed to enrich us.

5. May we, ṢATAKRATU, speedily (partake of) thy felicity through these our prayers: may we be well secured, INDRA, (by thee): may we be carefully protected, hero, by thee.

SÚKTA VII. (XXXIX.)

Deity and *Ṛishi* as before; the metre also is the same, except in the last verse, in which it is *Pankti.*

Varga X.

1. Wonderful INDRA, wielder of the thunderbolt, since precious treasure is to be distributed by thee,[1] bestow it, possessor of riches, with both hands, upon us.

2. Whatever food thou considerest desirable, INDRA, bestow it: let us be to thee (in the relation of thy) gift of unlimited sustenance.[2]

3. Since thy bountiful[3] and praiseworthy will is notorious and vast, therefore, thunderer, thou hast ready for bestowing upon us substantial food.

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[1] *Mehanásti twá dátam rádhas,* is explained by *Sáyaṇa manhaníyam dhanam twayá dátavyam,* praiseable wealth is to be given to thee: *Yáska* gives a like interpretation, but notices another interpretation of *mehanásti, me iha násti,* what is not in this world, or on this occasion, mine, *Nirukta,* IV. 4: the verse occurs, *Sáma-Veda,* I. 345. II. 522.

[2] *Tasya akúpárasya dávane,* in the giving of that unlimited food, *annasya : Yáska* would fill up the ellipse with *dánasya,* gift: he explains *akúpára* by *dúrapára,* or *mahápára,* having a distant or great opposite boundary, whence it is also an appellative of the sun and of the ocean: it also means a tortoise, one who does not go into a well, *kúpa*: the verse occurs *Sáma-Veda,* II. 523.

[3] *Ditsu,* desiderative of *dá,* desiring to give, an epithet of *manas,* mind or will: Benfey's text of the *Sáma* reads *dikshu,* II. 524.

4. With ancient (hymns) the pious approach INDRA, to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him) who is the king of men.

5. To that INDRA is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of ATRI, raise their hymns: the sons of ATRI illume their hymns.

SÚKTA VIII. (XL.)

INDRA is the divinity of the first four verses, SÚRYA of the fifth, ATRI of the last four, but he is also the *Ṛishi* of the whole; the metre of the three first stanzas is *Ushṇih*, of the fifth and ninth *Anushṭubh*, of the rest *Trishṭubh*.

Varga XI.

1. Come, INDRA, (to our sacrifice); drink, lord of the *Soma*, of the juice expressed by the stones: showerer (of benefits), utter destroyer of VṚITRA, (come) with the showering (MARUTS).

2. The stone is the showerer,[1] the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), INDRA, utter destroyer of VṚITRA, come with the showering (MARUTS).

3. Effusing the libation, I invoke thee, the showerer (of benefits), for thy marvellous protections: showerer (of benefits), INDRA, utter destroyer of VṚITRA, come with the showering (MARUTS).

4. May the accepter of the spiritless libation,[2] the

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[1] Either of the *Soma*-juice, or the benefits derivable from offering it: but here is the usual misuse of *vṛisha*.

[2] *Ṛijíshin*: the possessor or ruler of the *ṛijísha*, which is here explained *gatasára somarasa*, or that which has been offered at the morning and mid-day ceremonies, and of which the residue is now presented at the evening sacrifice.

wielder of the thunderbolt, the showerer (of benefits), the overcomer of quick-(flying foes), the mighty, the monarch, the slayer of VRITRA, the drinker of the *Soma*, having harnessed his horses, come down (to us): may INDRA be exhilarated at the mid-day sacrifice.

5. When, SÚRYA, the son of the *Asura* SWARBHÁNU,[1] overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.

Varga XII.

6. When, INDRA, thou wast dissipating those illusions of SWARBHÁNU which were spread below the sun, then ATRI, by his fourth sacred prayer,[2] discovered the sun concealed by the darkness impeding his functions.

7. SÚRYA speaks]: Let not the violator, ATRI, through hunger, swallow with fearful (darkness) me who am thine: thou art MITRA, whose wealth is truth: do thou and the royal VARUṆA both protect me.

8. Then the Brahman, (ATRI), applying the stones together, propitiating the gods with praise, and adoring them with reverence, placed the eye of SÚRYA in the sky: he dispersed the delusions of SWARBHÁNU.

9. The sun, whom the *Asura*, SWARBHÁNU, had enveloped with darkness, the sons of ATRI subsequently recovered: no others were able (to effect his release).

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[1] *Swarbhánu* is a name of *Ráhu,* the personified ascending node, and the causer of an eclipse: he was a son of *Kaṣyapa,* by *Danu,* the mother of the *Dánavas,* or *Asuras: Vishnu Pur.* p. 147: another genealogy makes him the son of *Viprachitti,* by *Sinhiká,* the sister of *Hiraṇyakaṣipu,* ibid. p. 148.

[2] That is, by the four stanzas of this hymn, from the fifth to the eighth.

SÚKTA IX. (XLI.)

The deities are the VIṢWADEVAS; the *Ṛishi* is BHAUMA; the metre is *Trishṭubh,* except in the sixteenth and seventeenth verses, in which it is *Atijagatí,* and in the twentieth, in which it is *Viráj,* and of one hemistich.

Varga XIII.

1. Who, MITRA and VARUṆA, desiring to sacrifice to you, (is able to do so)? do you, whether (abiding) in the region of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food.

2. May those divinities, MITRA, VARUṆA, ARYAMAN, AYU, INDRA, ṚIBHUKSHIN, the MARUTS who accept pious praise,[1] be pleased by our adorations, partaking of the gratification afforded to RUDRA, the showerer (of benefits).[2]

3. I invoke you, AṢWINS, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind: (priests) offer praise and oblations to the celestial destroyer of life,[3] to the accomplisher of the sacrifice.

4. May the divine accepter of sacrifice, of whom the *Káṇwas* are the priests, TRITA[4], VÁYU, and AGNI,

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[1] According to the commentator, divinities are of two orders, those who share praises, *stotrabhájah,* and those who share oblations, *havirbhájah*: the first is here alluded to.

[2] This last clause may be considered as applying especially to the *Maruts* as the sons of *Rudra.*

[3] *Divo asuráya* is explained *dyotamánáya práṇápahartre,* that is, to *Rudra:* and *yajyave, yága sádhaháya*: or *Asura* may be rendered *práṇadátṛi,* the giver of life, when it will imply *Súrya* or *Váyu.*

[4] Or *Trita* may be an epithet of *Váyu,* the threefold, pervading the three regions of heaven, mid-air, and earth.

concurring in satisfaction with (the ruler of) heaven, or (SÚRYA and) PÚSHAN, and BHAGA, and they who are the protectors of the universe, (come quickly) to the sacrifice, as the fleetest coursers rush to battle.

5. MARUTS, do you bring wealth comprising horses: to acquire and preserve riches the wise man offers you praise: may the ministrant priest, (ATRI), of the son of Uṣij (KAKSHÍVAT), be made happy by those swift-going (horses) which are the swift-going (horses), MARUTS, of you who are rapid in motion.

Varga XIV.

6. Prevail, (priests), by your prayers, on VÁYU, the divine, the fulfiller of desires, the adorable, to harness his chariot: may the light-moving accepters of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite.

7. Mighty Day and Night to you, along with the adorable (deities) of heaven, I present (the oblation) with prayers delighting and explicit: knowing, like two sages, all (that is required), do you bring (it) to the worshipper for his sacrifice.

8. I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblations, you) TWASHṬṚI the lord of foundations, and the goddess of speech, bestower of opulence, and sharer in the satisfaction (of the other divinities); also the lords of the forest, and the herbs, that I may obtain riches.

9. May the *Parvatas*[1] be (bountiful) to us in liberal donations;[2] may they be favourable (to us) who are

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[1] The clouds, according to the comment.

[2] *Tuje nas-tane*: *tane* is rendered by *vistṛite*, expanded, and *tuje* by *dáne*, gift, or *tuje* may mean son, and *tane* grandson.

the establishers (of the world) like heroes;[1] may the adored and adorable (deity), who is accessible (to all),[2] who is friendly to man, ever grant us increase, being propitiated by our praise.[3]

10. I glorify with unqualified praise the embryo of the earth-fertilizing rain,[4] the grandson of the waters, AGNI, who is threefold, who rages (upon me) not, when travelling, with (his) withering rays,[5] but, bright-haired, consumes the forests.

Varga XV.

11. How can we offer (fit praise) to the mighty posterity of RUDRA, or to the all-knowing BHAGA, for (the sake of obtaining) riches: may the waters, may the plants, protect us, and the heaven, the woods, and the mountains, whose tresses are trees.

12. May the lord of vigour, (VÁYU), hear our prayers; he who traverses the firmament, the circumambient: may the waters hear, bright as cities,[6] flowing round the towering mountains.

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[1] *Ye vasavo na víráh, jagato vásayitárah vírá iva* is the explanation of the scholiast.

[2] *Áptyo yajatah*: according to *Sáyaṇa*, the first means *áptavyah sarvaih*, to be obtained by all; the second, *yajaníya*, to be worshipped, that is, *Áditya*.

[3] *Nah ṣansam abhishṭau*, our praise in seeking or approaching; the want of a verb renders this somewhat doubtful.

[4] *Vrishṇo bhúmyasya garbham*: *bhúmya*, *Sáyaṇa* explains by, either suited to the earth or the firmament, *bhúmir-antarikSham*: in the latter case the embryo of the firmamental rain will mean *Agni* as the lightning, according to *Sáyaṇa*.

[5] *Gṛiṇíte Agni etarí na ṣúshaih; mayi gantari na krudhyati sukhakarai raṣmibhih*, who is not angry upon me when going with his agreeable rays; but this seems inconsistent with the sense given to the verb: *ṣúsha*, drying up, would be more congruous.

[6] *Puro na ṣubhrá, puráṇi iva díptá*, shining like cities.

13. Mighty MARUTS, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the MARUTS) coming hither, well disposed, come down to us, (destroying) with their weapons the mortals opposed to them, (overcome) by agitation.

14. I offer adoration to the company of the MARUTS deserving of sacred sacrifice, to obtain the waters, whether born of heaven or earth: may my praises prosper: may the joy-bestowing heavens (flourish): may the rivers cherished (by the MARUTS) be filled with water.

15. My praise has been continually proffered as a protectress,[1] powerful with (the means of) preservation: may the maternal and venerable earth accept our (praises), and, (pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good.

Varga XVI.

16. How may we (duly) worship the liberal (MARUTS) with praise, how adore the MARUTS with present praise in a fitting manner, the glorious MARUTS with present praise? may AHIRBUDHNYA contrive not for our harm; may he be the destroyer (of our enemies).

17. The mortal (sacrificer) worships you, gods, at all times for progeny and cattle: verily, gods, the mortal worships you: may NIRṚITI,[2] on this occasion, sustain my body with salutary food, and keep off decay.

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[1] *Varútrí, asmad upadravavárayitrí,* what or who keeps off oppression upon us.

[2] See page 123, note 2.

18. Divine VASUS, may we obtain from the adorable cow invigorating and mind-sustaining food: may that liberal and benignant goddess, hastening (hither), come for our felicity.

19. May ILÁ, the mother of the herd, and URVAṢÍ,[1] with the rivers, be favourable to us: may the bright-shining URVAṢÍ (come), commending our devotion, and investing the worshipper with light.[2]

20. May she cherish us (as the servants) of our patron URJAVYA.[3]

SÚKTA X. (XLII.)

The deities and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga XVII. 1. May our most animating praise, together with our offerings, successfully attain VARUNA, MITRA, BHAGA, and ADITI: may the ministrant of the five (vital airs, VÁYU), the dweller in the dappled (firma-

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[1] *Ilá* may here be the earth, or the daughter of *Manu,* in the form of a cow, the mother of the herd, *yúthasya mátá*; or the latter may be explained *nirmátrí,* she who measures; or *yútha* may be applied to the company of the *Maruts,* when *Ilá,* it is said, may be *mádhyamiká vách,* middle, articulate or human speech; or the latter sense may be applied to *Urvaṣí.*

[2] *Abhyúrṇváná prabhṛitasya áyoh*: the latter, the commentator says, is to be read *áyum,* in the accusative, man, or the *Yajamána: prabhṛita,* upon the authority of *Yáska, Nirukta,* 11. 49, may mean either light, *tejas,* or water, *udakam,* and, being in the genitive, requires some such term as *dánena,* by the gift of, to be supplied; or the ellipse may be filled up by *yajnam,* when the sentence will be, covering or protecting the sacrifice of the man making the offering.

[3] *Sishaktu na urjavyasya pushṭeh*: *urjavya* is the name of a *Rájá*; *pushṭeh* is for *poshakasya,* one who cherishes or patronises: the nominative to the verb may be either *Urvaṣí* or *Ilá,* or the *Marudgaṇah,* the company of the *Maruts.*

ment), he whose path is unimpeded, who is the giver of life, the bestower of happiness, hear.

2. May ADITI accept my affectionate and devoted praise, as a mother (the endearments of) a son: the pleasing, delightful prayer that is approved of by the gods I address to VARUṆA and MITRA.

3. Celebrate, (priests), the most prophetic of the prophets;[1] imbue him with the sweet libation, and may the divine SAVITṚI bestow upon us ample, beneficial, and delightful riches.

4. With a (willing) mind, INDRA, thou associatest us with cattle, with pious (priests), and, lord of steeds, with prosperity, with (sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities.[2]

5. May the divine BHAGA, SAVITṚI the lord of wealth, ANṢA, INDRA (the slayer) of VṚITRA, (all) the conquerors of riches, ṚIBHUKSHIN,[3] VÁJA, and also PURANDHI, immortals, hastening (to our sacrifice) preserve us.

Varga XVIII.

6. We celebrate the exploits of MARUTWAT, the unrecoiling, the victorious, the undecaying: neither the ancients, MAGHAVAN, nor their successors, have attained thy prowess, nor has any one recent attained it.

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[1] *Kavitaman kavínám: kavi,* as before observed, is usually explained *kránta darṣí,* a seer or shewer of the past, whence may be inferred the application of his knowledge to the future,

"Till old experience doth attain,
To something of prophetic strain."

[2] *Yajur-Veda,* 2. 15: there are one or two varieties of reading, but they are not of any importance.

[3] *Ṛibhukshin* is usually considered to be a name of *Indra,* but here it implies *Ṛibhu,* whilst *Purandhi* is equivalent to *Vibhu,* making, with *Vája,* the triad.

7. Glorify the first donor of precious treasure, BṚIHASPATI, the distributer of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

8. Associated, BṚIHASPATI, with thy protections, (men) are unharmed (by foes), and become opulent and blessed with descendants: may wealth devolve on those who are generous, and givers of horses, of cows, of clothes.

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns: put apart from the sun[1] those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.[2]

10. Send, MARUTS, into darkness, with (cars) devoid of wheels, the man who invites the *Rákshasas* to the food of the gods; (him also) who reviles me when offering praise to you: whilst sweating, he toils (to realise) vain desires.

Varga XIX.

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship RUDRA for a comprehensive and sound understanding; adore the powerful divinity with prostrations.

12. May the dextrous-handed, humble-minded artisans (of the gods, the ṚIBHUS); may the wives of the showerer (INDRA); may the rivers carved out by

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[1] *Súryád yávayaswa*, make them separate, condemn them to darkness.

[2] *Brahmadweshtrín, Sáyaṇa* says, may mean haters of Brahmans, or of mantras, that is, in the latter case, of the Vedas.

VIBHU; may SARASWATÍ and the brilliant RÁKÁ, the illustrious granters of desires, be willing to grant us riches.

13. To the great protector, (INDRA), I offer devoutly pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

14. May thy pious praise, oh worshipper, assuredly reach the thundering, roaring lord of IḶÁ, who, impelling the clouds and distributing the rain, proceeds, illuminating the heaven and earth with lightning.

15. May this hymn reach up to the presence of the might of the MARUTS, the youthful sons of RUDRA: the desire of riches incites me to holiness: glorify those who go to sacrifice on spotted steeds.

16. May this hymn attain (the divinities) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

17. May we ever, gods, enjoy great and uninterrupted felicity.

18. May we ever be participant of the unprecedented, joy-conferring, and well-guided protection of the AṢWINS: bring to us, immortal (AṢWINS), riches, male progeny, and all good things.

SÚKTA XI. (XLIII.)

The deities as before; The *Rishi* is ATRI; the metre is *Trishṭubh.*

1. May the milch kine,[1] quick-moving, doing no — Varga XX.

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[1] *Dhenavah,* according to *Sáyaṇa,* here means rivers, and the rest of the stanza harmonizes with his interpretation.

harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth: may the paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

3. Priests, who are preparing (the libation), first offer to VÁYU the delightful and brilliant (*Soma*); and do thou, divine VÁYU, like the HOTRI, first drink of this sweet juice, (which) we offer for thine exhilaration.[1]

4. The ten expressers of the juice, (the fingers), and the two arms of the priest, which are the dextrous immolators of the *Soma*, take hold of the stone: the exulting, skilful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.[2]

5. The *Soma* has been effused, (INDRA), for thy gratification, for (giving thee) strength in action, and for thy great exhilaration: therefore, INDRA, when invoked by us, put to thy two beloved, docile, well-trained horses in thy car, and come down.

Varga XXI.

6. AGNI, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) GNÁ,[3] mighty and omnipresent, to whom oblations are

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[1] The scholiast states that *Váyu's* drinking first of the *Soma* is repeatedly enjoined, *asakṛit prapanchitam*.

[2] The text has only *ṣukram anṣuh*, which is thus explained, *sa cha anṣuh ṣukram nirmalam rasam dugdhe,* and that *Soma* has milked the pure juice; or *Anṣu* may be an epithet of *Adhwaryu*, the extensively present priest, *anṣur vyapto adhwaryuh*.

[3] *Gná* is a synonyme of *strí,* a woman, a wife: it commonly

offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

7. The vessel[1] which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father.

8. May this adoring, earnest, and gratifying praise go like a messenger to summon the AṢWINS hither: come, AṢWINS, givers of happiness, riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the waggon.[2]

9. I offer adoration to the powerful and rapid PÚSHAN, and to (the powerful and rapid) VÁYU, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches.

10. Bring hither JÁTAVEDAS, who art invoked by us all, the MARUTS, under their several names and forms: come, all ye MARUTS, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

11. May the radiant SARASWATÍ come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises, hear.

Varga XXII.

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expresses the wife of a deity: here, *Sáyaṇa* says, it is a proper name, *Gnám, etannámikám devatám.*

[1] *Gharma:* see *Súkta* XXX. verse 15.

[2] As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the *Aṣwins* be present.

12. (Priests) place the mighty BRIHASPATI, the creator, whose back is dark blue,[1] in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (AGNI), the greatly radiant, the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours;[2] the showerer (of benefits), the accepter of oblations.

14. The holders of the (sacrificial) ladles, the ministrant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth):[3] offerers of the oblation, they foster the tender infant, (AGNI), with worship, as people rub (the limbs of a child to promote his) existence.[4]

15. Married pairs, worn by devout rites, jointly offer abundant sacrificial food, AGNI, to thee[5] who art mighty: may each individual divinity be successfully

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[1] That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the scholiast reasonably infers that *Bṛihaspati* is *Agni, ityádi lingair-apy-agnir-eva Bṛihaspatih.*

[2] *Tridhátu sṛingah,* his flames of three colours, red, white, and black (or smoke).

[3] That is, to the fire altar.

[4] *Sisum mṛijanti ayavo na váse, yathá manushyá ṣiṣum vásáya mṛijanti*: they rub the infant has double application, to the first kindling of *Agni* by attrition, and to the new-born babe.

[5] Conformably to the text, *Jáyápatí agnim ádadhíyátám,* let husband and wife worship or keep up *Agni*: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the *Mímansá.*

invoked by me: let them not take us into unfavourable thought.[1]

16. May we ever, gods, enjoy great and uninterrupted felicity.[2]

17. May we ever be participant of the unprecedented, joy-conferring, and well-guiding protection of the Aṣwins: bring to us, immortal (Aṣwins), riches, male progeny, and all good things.

Súkta XII. (XLIV.)

The deities are the same; the *Ṛishi* is Avatsára of the race of Kaṣyapa; the metre of the fourteenth and fifteenth verses is *Trishṭubh*, of the rest *Jagatí*.

Varga XXIII.

1. In like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious, for by such praises thou exaltest him.[3]

2. Do thou, (Indra), who art radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined) for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

3. He, (Agni), is associated with the perpetual

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[1] See verse 16 of the preceding *Súkta*.

[2] See verse 17 of the preceding *Súkta*.

[3] Or *anu yásu varddhase* may be applied to *Indra*, thou prosperest, *Indra*, by such praises: this is *Mahídhara's* explanation, which differs in some other respects from that of *Sáyaṇa*, *Yajur-Veda*, 7. 12.

oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (ÁDITYA), steals the waters (that flow) in low places.

5. Object of honest eulogium, (AGNI), thou shinest amongst the reciters of thy praises when the *Soma* is received at its effusion by the wooden (cups), and thou, accepting (the beverage), art animated by the heart-affecting (praises): giver of life, increase in the sacrifice thy protecting flames.[1]

Varga XXIV. 6. Such as (the deity) is beheld, such is he said (to be): they abide with concentrated splendour in the waters: (may they bestow) upon us honourable and ample (riches), great energy, numerous male offspring, and undecaying vigour.

7. The sage SÚRYA, advancing, accompanied by his bride, (the dawn), proceeds boldly, intent on combat with his enemies: may he on whom riches are

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[1] The whole of this verse is singularly obscure: it is literally, seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the scholiast to have reduced this to any thing like intelligibility.

dependent, secure our entire felicity, (and grant) a brilliant and everywhere protecting mansion.

8. The (pious man) proceeds to thee, most excellent (of the gods, who art indicated) by the sign of this moving (revolution);[1] who art hymned by the *Ṛishis* in whose praises thy name (is glorified): he obtains that blessing by his devotion, on whatsoever (his desire) has been fixed; and he also, who of his own accord offers (worship), acquires abundant (reward).[2]

9. The chiefest of these (our praises) proceed to the ocean-like sun: that chamber of sacrifice fails not in which (his praises) are prolonged: there the heart's desire of the worshipper is not disappointed where the mind is known to be attached to the pure (sun).

10. He verily (is to be glorified): let us, with the pleasant thoughts of KSHATRA, MANASA, AVADA, YAJATA, SADHRI, and AVATSÁRA,[3] fill up the invigorating food, (the portion) to be shared by the wise.

Varga XXV.

11. Swift is the excessive and girth-distending inebriation[4] of VIṢWAVÁRA, YAJATA, and MÁYIN: (by drinking) of these (juices) they urge one another to

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[1] *Asya yatunasya ketuná* is the text; the explanation is *karmaṇodayádilakshaṇena,* characterized by functions such as rising and the like.

[2] *Ya u swayam vahate so aram karat,* he who, not urged by another, entertains of his own mind the hope of reward, he does much, or enough: *atyartham karoti* is one explanation; another is, *atyartham kuryát,* let him do much, or enough: neither is very explicit.

[3] These, according to the scholiast, are the names of the *Ṛishis.*

[4] *Śyena ásám aditiḥ kakshyo madaḥ*: *śyena* is interpreted *śighra,* quick, and *aditi, atisamṛiddhaḥ*: *ásám,* of these, implies the *Soma*-juices; *mada,* intoxication, is the *devatá* of the verse.

drink: they find the copious draught the prompt giver of intoxication.

12. May SADÁPṚIṆA, YAJATA, BÁHUVṚIKTA, ṢUṚTAVIT, TARYA,[1] associated with you, destroy your foes: the *Ṛishi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-mingled (offerings and praises) the host (of heaven).

14. SUTAMBHARA is the ministrant priest of the institutor of the sacrifice,[2] the causer of the upward ascent of all holy rites: the milch-cow offers juicy (milk); the milk is distributed: announcing this in order, (AVATSÁRA) studies (the holy texts) without repose.

14. Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed: him who is ever vigilant the *Soma* thus addresses, I am always abiding in thy fellowship.

15. AGNI is ever vigilant, and him holy verses desire: AGNI is ever vigilant, and to him sacred songs proceed: AGNI is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in thy fellowship.

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[1] Names of *Ṛishis* again.

[2] *Sutambharo yajamánasya satpatih*: the last, according to *Sáyaṇa*, is put for *hotṛi;* the first is the name of a *Ṛishi*: its etymological purport, the bearer or offerer of the libation, is possibly only a metaphorical personation, and, with the context, though mystically expressed, merely describes the effusion of the *Soma*.

ANUVAKA IV.

Súkta I. (XLV.)

The deities are the Viswadevas; the *Rishi* is Sadápriṇa; the metre is *Trishṭubh.*

Varga XXVI

1. (Indra) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the Angirasas: the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, comes from the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

3. To me, when offering praise, as to an ancient author of sacred songs,[1] the burthen of the cloud (descends); the cloud parts (with its burthen); the sky performs (its office): the assiduously worshipping Angirasas are exhausted by much (adoration).

4. Indra and Agni, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the Maruts (in devotion).

5. Come to-day quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us

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[1] *Mahinam janushe púrvyáye, stutínam utpádayitre pratnáya,* to an ancient begetter or producer of praises.

keep off all secret enemies: let us hasten to the presence of the institutor of the rite.

Varga XXVII.

6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle; by which MANU overcame VIṢIṢIPRA;[1] by which the merchant, going to the wood (for it), obtained the water.[2]

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-month ministrants celebrated the ten-months worship:[3] when SARAMÁ,[4] going to the ceremony, discovered the cattle, and ANGIRAS rendered all the rites effective.

8. When all the ANGIRASAS, on the opening of this adorable dawn, came in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for SARAMÁ had found the cows by the path of truth.

9. May SÚRYA, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

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[1] *Manur-viṣiṣipram jigáya*: *Manu* conquered the enemy without a chin, or as *ṣipra* means also a nose, it might mean noseless: *Sáyaṇa* also says *Indra* and *Vṛitra* may be here intended.

[2] *Vanij-vankur ápa purísham*: the scholiast says this alludes to the story of *kakshívan*: see vol I, p. 291, verse 11.

[3] Or, when the priests of both the nine and ten months rites offered worship: see vol. I. p. 167, note.

[4] *Saramá*, according to *Sáyaṇa*, may here signify either flowing, eulogistic, or sacred speech, *saraṇaṣílá stutirúpá vák*, or, as usual, the bitch of *Indra*.

10. Súrya has ascended above the glistening water,[1] as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters, hearing his commands, have come down.

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten months rite: may we, by this sacrifice, be the protected of the gods: may we, by this sacrifice, cross over the boundaries of sin.

Súkta II. (XLVI.)

The deities of the first six stanzas are the Viśwadevas, of the last two the wives of the gods; the *Ṛishi* is Pratikshatra; the metre of the second and eighth stanzas is *Trishṭubh*, of the rest *Jagatí*.

Varga XXVIII.

1. The sage, (Pratikshatra), has, of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot): I support that transcendant and preservative load: I do not desire release from it, nor yet its reiterated imposition: the sage, going first, conducts (men) by the right path.

2. Agni, Indra, Varuṇa, Mitra, gods, confer (upon us) strength: or, company of the Maruts, or Vishṇu, (bestow it): and may both the Násatyas, Rudra, the wives of the gods, Púshan, Bhaga, Saraswatí, be pleased (by our adoration).

3. I invoke for protection Indra and Agni, Mitra

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[1] *Súryo áruhat śukram arṇas*: *Súrya* has mounted the bright water, that is, the commentator says, he has become everywhere visible; but it looks very like an allusion to the sun's rising apparently out of the sea.

and Varuṇa, Aditi, Swar,[1] *Earth, Heaven,* the Maruts, the clouds, the waters, Vishṇu, Púshan, Brahmaṇaspati, and Savitṛi.

4. Or may Vishṇu grant us felicity, or the innoxious wind, or *Soma* the bestower of riches; or may the Ṛibhus, the, Aświns, Twashṭṛi, or Vibhwan be favourably disposed to our enrichment.

5. Or may the adorable, heaven-abiding company of the Maruts, come to us to take their seats on the sacred grass; or may Bṛihaspati, Púshan, Varuṇa, Mitra, Aryaman, bestow upon us domestic happiness.

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may Bhaga, the apportioner of wealth, come with abundance and protection: may this wide-pervading Aditi hear my invocation.

7. May the wives of the gods, desiring (our homage), defend us: may they so protect us that (we may obtain) vigorous (offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

8. Or may the goddesses, the wives of the gods, accept (the offering): Indráṇí, Agnáyí, the radiant Aświní, Rodasí,[2] Varuṇání, may each hear (our prayer): may the goddesses partake (of the oblation):[3]

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[1] *Swar* is a name of *Áditya* according to both commentators, this and the preceding stanza occurring also in the *Yajush*, 33, 48, 49.

[2] According to *Yáska*, she is the wife of *Rudra:* we have had her before as the bride of the *Maruts*, vol. II. p. 135, v. 5.

[3] *Vyantu devíh*, may the goddesses eat, *Nirukta*, XII. 46.

may the (personified) season of the wives of the gods,[1] accept it.

THIRD ADHYÁYA.

MAṆḌALA V. (*continued.*)

ANUVÁKA IV. (*continued*).

SÚKTA III. (XLVII.)

The deities are the VISWADEVAS; the *Ṛishi* is PRATIRATHA; the metre is *Trishṭubh*.

Varga I.

1. Arousing (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth):[2] pious, ever young, and glorified, (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

2. The rays (of light) extending round, fulfilling their duty (of bringing on the day), abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

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[1] *Yá ṛitur janínám*, that which is the time of the wives of the gods, that is, the goddesses presiding over it: *yo devajáyánám kálas-tadabhimáná devyah.*

[2] *Duhitur bodhayantí, bhúmyá bodham kurváṇá*, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage quoted by *Sáyaṇa* we have *Ushas* called *divor duhitá bhuvanasya patní*, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven: see vol II. p. 10, verse 3.

3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading[1] (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).

4. The four (chief priests)[2] sustain him (with oblations and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays[3] swiftly traverse the boundaries of the sky.

5. (Behold),[4] men, this indescribable form from which the rivers (spring), and where the waters dwell; which (form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.[5]

6. To him (worshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the

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[1] *Prisnir asmá vichakrame rajaspátyantau*, also *Yajur-Veda*, 17, 10, where, besides the explanation given by *Sáyana*, as in the translation, *Mahídhara* takes the word *asmá*, rendered by him as by *Sáyana*, *vyápaka*, or *sarvatra vyápta*, pervading; also in its usual sense of stone, alluding, he says, to a *páshána*, or stone, which in some ceremonies is placed in the *Áhavaníya* fire, and to it he applies the epithets that are, in the other interpretation, ascribed to *Súrya*: *Sáyana* probably refers to this when he intimates that *asmá* may also imply a simile, the term of comparison being dropped, *luptopama vá asma sadrisah.*

[2] The text has only *chatvárah*, four: the comment supplies *Ritvijah.*

[3] *Tridhátavo gávah*, supposed to be the causes of cold, heat, and rain.

[4] It may be rendered, also, men, look at the form which is to be seen: the text has no verb.

[5] It is not very clear what is intended, but apparently the

contact of their impregnation, the wives of the sun, (the solar rays), come to our presence by the path of the sky.

7. May this (hymn), MITRA and VARUṆA, be valued (by you): may it, AGNI, be valued (by thee) as the means to us of happiness unmixed: may we (thence) obtain stability and permanence: reverence be to thee, radiant and mighty asylum (of the universe).

SÚKTA IV. (XLVIII.)

The deities as before; the *Ṛishi* is PRATIBHÁNU; the metre *Jagatí*.

Varga II.

1. When may we offer adoration to the benevolent splendour, strong in its own (strength), self-sustaining with food, deserving of worship: when the delusive (energy of AGNI), investing (the heavens), spreads the waters above the clouds over the unbounded firmament.[1]

2. These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform, investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come,[2] and improves (his understanding) by those which have preceded.[3]

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scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate.

[1] This is addressed to *Agni* as the lightning.

[2] *Apo, apáchír-apará apejatí*: the scholiast renders *apáchih* by *pratinivrittamukhíh*, *apará* by *ágáminír-ushasah*, and the verb by *apachálayatí*, he causes to go away, he sends away future dawns with averted faces: the first *apa* is considered a pleonasm.

[3] *Pra púrvábhis-tirate: pratirate* is explained *vardhayati swa manishám*, or *swayam vardhate*.

3. (Animated) by the libations offered by day and by night, (INDRA) sharpens his vast thunderbolt against the beguiler (VṚITRA); he whose hundred (rays) attend him in his own abode, sending away, and bringing back (revolving) days.

4. (I behold) the practice of that (AGNI) as of a deputy:[1] I celebrate the host (of rays) of that (resplendent form, (designed) for the enjoyment (of mankind): if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as a mansion abounding with food.

5. Blazing with his (fiery) tongue in the four quarters (of the horizon), he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes: we know him not (as endowed) with manhood,[2] whereby this adorable SAVITṚI bestows desirable (wealth).

SUKTA V. (XLIX.)

The deities are the same; the *Ṛishi* is PRATIPRABHA; the metre is *Trishṭubh*.

Varga III.

1. For you, (worshippers), I approach to day the divine SAVITṚI and BHAGA, the distributors of precious

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[1] *Tám asya rítim paraṣor-iva*: the text has no verb: the comment supplies *paṣyámi*, and interprets *parasu* by *pratinidhi*, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy or representative of the *yajamána*; or *paraṣu* may imply an axe, as usual, which accomplishes the object of the woodcutter, as *Agni* does that of the sacrificer.

[2] *Na tasya vidma purushatvatá vayam*: the scholiast says *tasya* is for *tam*, we do not know him, joined with or possessed of *yuktam*, manliness, *purushatvena*, or the property of fulfilling desires, *kámánám púrakatvena*

(wealth)[1] amongst men: Aṣwins, (leaders of rites), enjoyers of many (good things), desiring your friendship, I solicit your daily presence.

2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine Savitṛi with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. Púshan, Bhaga, Aditi, bestow (severally) excellent viands:[2] the fierce (sun) robes (himself with radiance): the good-looking (deities), Indra, Vishṇu, Varuṇa, Mitra, Agni, give birth to happy days.

4. May the irreproachable Savitṛi (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises): affluent in food, may we be the lords of (manifold) riches.

5. May ample wealth devolve upon those who have presented victims to the Vasus,[3] and upon those who

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1 This function has been before assigned to *Bhaga*, *Súkta* xlvi. verse 6: he was there named *Bhago vibhaktá* explained *dhanánám vibhágakarttá:* here he is designated *ratnam vibhajantam:* the scholiast first applies *ratnam* to *havish*, the oblation; but he also says *yajamánártham dhanam vibhajantam*: see also Maṇḍala iv. 17. 11, where he is called *ráyo vibhaktá*.

2 *Adatrayá dayate váryáṇi*: the first is explained *adaníyáni*, eatables: the verb also, it is said, may be governed by *Agni* understood, when the phrase will mean, *Agni* consumes excellent consumable timbers, *varaṇiyáni káshṭháni dahate:* in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable *Agni*.

3 *Pra ye vasubhya ívadá namah: ivad namah* are interpreted *gamanavad annam*, food having motion, that is, *paṣwátmakam*, the same with animals.

have repeated praises to MITRA and VARUṆA: confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth.

SÚKTA VI. (L.)

The deities as before; the *Ṛishi* is SWASTI; the metre is *Anushṭubh*, except in the fifth stanza, in which it is *Panktí*.

Varga IV.

1. Let every man solicit the friendship of the divine leader (of heaven, the sun): let every man desire (of him) riches: let him request affluence (wherewith) to nourish (his descendants).[1]

2. Divine (leader of heaven), these (worshippers) are thine, and (so are they) who praise these (other gods): these (both) we associate with opulence, we (seek) to unite with (our) desires.[2]

3. Worship, therefore, the leaders (of our rites), our guests, (the gods), and the wives (of the deities):[3] may the (divine) discriminator drive to a distance every adversary, (and all our) enemies.

4. Whence the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial post):[4] he, (SAVITṚI), with mind well disposed towards

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[1] *Yajur-Veda*, 4. 8.

[2] *Te ráyá te hi á pṛiche sachemahi sachathyai*, is not very perspicuous, and the explanation of *Sáyaṇa*, followed in the translation, does not materially improve it, *te ubhaye dhanena sachemahi, te hi te áparchaniyáh sarvaih kámaih sangachchhemahi.*

[3] *Ato na á nṛín atithín, atah patnír daṣasyata*: the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests, and wives.

[4] *Yatra vahnir-abhihitah* might mean, where the fire is placed, but *Sáyaṇa* interprets *vahni, yajṇasya voḍhá*, the bearer of the sacrifice which, from the following epithet, *droṇya*, fit for

the worshipper, the donor of dwellings and descendants is like a clever wife,[1] the bestower (of wealth).

5. Leader (of heaven), may this thy protecting chariot, laden with riches, (come for our) happiness: praisers of the honoured (SAVITRI), we glorify him for felicity through well-being: praisers of the gods, we glorify (them).

SÚKTA VII. (LI.)

The deities and *Rishi* as before; the metre of the first four stanzas is *Gáyatrí,* of the next six *Ushnih,* of the next three *Trishtubh,* and of the last *Anushtubh.*

1. Come, AGNI, with all the protecting deities,[2] to drink the libation: come with the gods.

Varga V.

2. (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of AGNI.

3. Sage and adorable AGNI, come with the wise and early-stirring divinities to drink the *Soma* libation.

4. This *Soma*-juice, effused into the ladles, is poured out into the vase, acceptable to INDRA and VÁYU.

5. Come, VÁYU, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice.

6. INDRA and VÁYU, you ought to drink of these

Varga VI.

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the tree, that is, for the *yúpa,* or post to which the animal is tied, he concludes must mean *paşu,* the victim.

[1] *Arná dhíreva, áranakuşalá yoshidiva,* like a woman skilful in going or in pleasing: the sense of *árana* is, however, doubtful.

[2] *Umebhih, rakshakaih:* we have had the *úmas* before as a class of deities, sometimes identified with the *Pitris*: see vol. II. 335, note.

libations: be gratified by them, benevolent (divinities), and partake of the sacrificial food.

7. The *Soma*-juices mixed with curds are poured out to INDRA and to VÁYU: the sacrificial viands proceed to you as rivers flow downwards.

8. Accompanied by all the gods, accompanied by the AṢWINS, and by USHAS, come, AGNI, and, like ATRI, delight in the libation.[1]

9. Accompanied by MITRA and VARUṆA, accompanied by SOMA and VISHṆU, come, AGNI, and, like ATRI. delight in the libation.

10. Accompanied by ÁDITYA and the VASUS, accompanied by INDRA and by VÁYU, come, AGNI, and, like ATRI, delight in the libation.

Varga VII.

11. May the AṢWINS contribute to our prosperity:[2] may BHAGA, and the divine ADITI (contribute) to (our) prosperity: may the irresistible VISHṆU, the scatterer (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.

12. We glorify VÁYU for prosperity, SOMA for prosperity, he who is the protector of the world: (we praise) BṚIHASPATÍ (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the ÁDITYAS be ours.

13. May all the gods be with us to day for our

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[1] *Atri* may be also used for the sacrifice of the *Ṛishi*; delight as at the *yajna* of *Atri*.

[2] The term in this and the following similar passages is always *swasti-swasti no mimítam aṣwiná,* interpreted *avínáṣam kshemam,* imperishable prosperity, or, literally, well-being, welfare.

prosperity: may AGNI, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ribhus* protect us for (our) prosperity: may RUDRA preserve us from iniquity for (our) prosperity.

14. MITRA and VARUṆA, grant us prosperity: Path (of the firmament), and Goddess of riches,[1] (grant us) prosperity: may INDRA and AGNI (grant us) prosperity: ADITI, bestow prosperity upon us.

15. May we ever follow prosperously our path, like the sun and the moon: may we be associated with a requiting, grateful, and recognisant (kinsman).[2]

SÚKTA VIII. (LII.)

The deities are the MARUTS; the *Rishi* is ṢYÁVÁṢWA; the metre of the sixth and seventh stanzas is *Panktí*, of the rest *Anushṭubh*.

1. Offer worship with perseverance, ṢYÁVÁṢWA, to the praise-deserving MARUTS; they who are adorable

Varga VII.

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[1] *Pathye, Revati,* are considered as two proper names, *Pathyá* that of a goddess presiding over the *Antariksha*, and *Revatí*, of a goddess presiding over riches: it may be doubted if there is any better authority for these divinities than etymology.

[2] *Punardadatá, aghnatá, jánatá*, with one who gives again, one who does not kill or harm, usually, one who does not make an evil return to kindness, one who is grateful, although *Sáyaṇa* here explains it, one who does not inflict injury by long-suspended anger: *jánata*, by one knowing, he says, is meant one who does not cut an old acquaintance, *madíyaṣ-chirakálam gatah ko ayam iti sandeham akurvatá*, by one who does not feel any doubt, saying, who is this of mine that has been long since gone away: to these designations; *bandhujana*, a kinsman, is to be applied, *bandhujanena sangamemahi.*

and delight in the daily offered and inoffensive sacrificial food.

2. They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants).

3. Gliding along, and shedding moisture, they pass through the nights: therefore we now celebrate the might of the MARUTS, manifested in both heaven and earth.

4. We enjoin you, (priests), to offer earnestly praise and sacrifice to the MARUTS, who, through all human ages, protect the mortal worshipper from harm.

5. Offer sacrifice to the adorable MARUTS, who (have come) from heaven, who are worthy of worship, munificent leaders (of rites), and possessors of unequalled strength.

Varga IX.

6. Leaders (of the rains), the mighty MARUTS shine with brilliant ornaments and weapons, and hurl javelins (at their foes, the clouds): the lightnings, like roaring (torrents), daily follow the MARUTS: the radiance of the resplendent (cohort) spontaneously breaks forth.

7. The MARUTS, who are of the earth[1] are augmented, so are those in the vast firmament: they increase in the force of the rivers, and in the aggregate of the spacious heaven.

8. Glorify the truth-invigorated and infinite strength of the MARUTS, for they, the leaders (of the rains), gliding along, are labouring voluntarily for (our) good.

9. Whether they (abide) on the *Parushṇí* (river),

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[1] *Ye párthivá, prithivísambaddháh,* connected with the earth.

or, purifying (all), they clothe themselves with light,[1] or whether they break through the clouds with strength by the wheels of their chariots;

10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly,[2] they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

Varga X

11. Now, leaders (of the rains), they support (the world): now, blending together, they (bear the oblation: now, situated remote, (they uphold distant objects):[3] so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water, and celebrating (the MARUTS), have drawn them to (provide) a well (for GOTAMA)[4]: some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

13. Glorify, *Ṛishi*, with grateful praise, the company of the MARUTS, who are manifest, bright with

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[1] *Úrṇá vasata ṣundhyavah, díptíh ṣodhikáh áchchhádayanti*: purifiers they put on light: the last is perhaps a more correct form of the noun than *sundhyuvah*, as formerly given, vol. II. p. 11. note.

[2] The words so rendered are *Ápathayah, Vipathayah, Antaspatháh, Anupatháh*, which may also be considered as the proper names of these four orders of the *Maruts*.

[3] The text has only *adhá párávatáh*, the latter being formed from *parávat, dúradeṣah*, a distant place or country, *tat sambandhinah* being in relation to it; that is, according to *Sáyaṇa*, the winds being in the firmament give support to the distant stars and planets.

[4] See vol. I. p. 221, verse 11.

lightning lances, who are wise, and the creators (of all things).

14. Approach, *Rishi*, with offerings and with praise, the company of the MARUTS like a friend:[1] come, sustaining (MARUTS), with your strength, from heaven or (any other region), glorified by our hymns.

15. Glorifying them promptly, desiring not to bring (other) deities to (his) presence, let (the worshipper) associate his gifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

16. To me, inquiring of their kindred, the sage (MARUTS) have uttered a reply: they have declared PRISNI (to be their) mother; the mighty ones have declared the food-bestowing RUDRA (to be their) father.

17. May the seven times seven all-potent (MARUTS, aggregated as) a single troop,[2] bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks of) the *Yamuná*:[3] may I possess wealth of horses.

SÚKTA IX. (LIII.)

The deities and *Rishi* as before; the metre varies: that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*; of the sixth, seventh, ninth, thirteenth, and fourteenth is *Sato-*

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[1] *Mitram na* may also be rendered *ádityam iva*, like the sun.

[2] According to another text, there are seven troops of the *Maruts*, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the *Puráńas*, *Vishńu Pur.* 151.

[3] *Yamunáyám adhi srutam rádho gavyam* is rather a remarkable passage, as if an allusion were intended to *Gokula*, the scene of *Krishńa's* boyhood.

bṛihatí; of the eighth and twelfth *Gáyatrí*; of the second *Bṛihatí*; of the third *Anushṭubh*; and of the fourth *Pura-ushṇih.*

1. Who knows the birth of these (MARUTS)? who has formerly been (participant) of the enjoyments of the MARUTS (by whom) the spotted deer are harnessed (to their chariots)? Varga XI.

2. Who has heard them, when standing in their cars, (declare) whither they go? upon what liberal worshipper do their kindred rains descend together with manifold food?

3. To me have they spoken; they who came to me with radiant steeds to (drink) the exhilarating beverage: to me (they have said), when beholding them, who are the formless[1] leaders (of rites), and friends of man, repeat our praise.

4. (The praise of them) who are all self-irradiating, splendid in ornaments, in arms, in garlands, in breast-plates, in bracelets,[2] in chariots, in bows.

5. I contemplate your chariots, munificent MARUTS, with delight, like wandering lights in the rains.

6. Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky for (the benefit of) the donor (of the offering): they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water. Varga XII.

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[1] *Arepasah, alepa,* may mean intangible.

[2] *Khádishu:* in a former passage *khádi* was interpreted *hasta tráṇaka,* a guard for the hand or arm, vol. II. p. 156, verse 3: it is here rendered *hastapádasthita kaṭaháh,* rings for the hands or feet, bracelets or anklets.

7. The gliding (torrents), issuing (from the clouds), overspread the firmament with water, as milch-cows (yield milk), and like rapid horses let loose upon the road, the rivers rush in various directions.

8. Come, MARUTS, from heaven, from the firmaments, or from this (earth); tarry not far off.

9. Let not the *Rasá*, the *Anitabhá*, the *Kubhá*,[1] or the wide-roving ocean[2] delay you: let not the watery *Sarayu* oppose you: may the happiness of your (approach) be ours.

10. I praise that brilliant company of the MARUTS, who have your strength of recent chariots, you whom the rains attend.

Varga XIII.

11. Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

12. To what well-born and oblation-giving (worshipper) will the MARUTS proceed to-day in this their car?

13. With the same (goodwill) that you bestow imperishable grain-seed[3] upon a son, or grandson bestow it upon us, for we ask of you life-sustaining and auspicious wealth.

14. May we overcome our secret and reviling adversaries, having departed from iniquity by good deeds: may we possess, MARUTS, through the rain

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[1] Names of rivers, according to the comment.

[2] *Kramuh sindhuh* is explained *sarvatra kramaṇah samudra,* the everywhere-going ocean.

[3] *Dhányam víjam akshitam :* unperishing grain-seed is the literal interpretation: perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

(sent by you), unmixed happiness, water, cattle, and herbs.

15. Renowned (host of) MARUTS, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny, whom you protect: may we be such as he is.

16. Praise the givers of enjoyment, (the MARUTS), at the sacrifice of this worshipper, (for they) delight in (pious praise), like cattle in fodder: wherefore call upon them as if upon old friends; praise them, desirous of praise, with a sacred hymn.

SÚKTA X. (LIV.)

The deities and *Ṛishi* as before; the metre is *Jagatí*, in the fourteenth stanza *Trishṭubh*.

Varga XIV.

1. Offer praise to the company of the MARUTS, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heat, to those who come from the sky, to whom solemn rites are familiar,[1] to the givers of abundant food.

2. Your (cohort), MARUTS, is conspicuous, mighty, shedding water and augmenting food: yoking your horses (to your cars), spreading everywhere, and combined with the lightning, the triple-(stationed company) roars aloud, and the circumambient waters fall upon the earth.

3. The MARUTS (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains, the repeated distributors of water, wielders of the

[1] *Pṛishṭhayajvane*: by whom the sacrifices called *Pṛishṭha* are made: these are said to be six, of which two only are specified by the scholiast, *Rathantara* and *Bṛíhat*, *Shaṭpṛishṭhaih Rathantarabṛihadádibhír íjánáya*.

thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

4. Powerful RUDRAS, you urge on the nights and days, the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy); but, MARUTS, you do no harm.

5. Your prowess, MARUTS, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

Varga XV.

6. MARUTS, dispensers of rain, your strength is manifested when, shaking the water-laden cloud, you let loose the shower: conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way).

7. The sage, or the sovereign, whom you, MARUTS, direct, is never overcome nor slain: he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled.

8. Lords of the *Niyut* steeds, overcomers of multitudes, leaders (of rites), radiant as the *Adityas*, are the dispensers of water: when sovereign lords, they fill the clouds, and, loud sounding, moisten the earth with sweet (watery) sustenance.

9. This wide-extended earth is for the MARUTS;[1] the spacious heaven is for the spreading winds; the

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[1] *Pravadvatí prithiví*: a set of changes is here rung upon the double compound, *pra-vat*, having extent, extension, and *vat*, again, having or possessing, *pravadvat*, extensive, or it may imply, having pre-eminence, as indicated by *pra*, *præ*: another

paths of the firmament are provided (for their course); for them the expanding clouds quickly bestow (their gifts).

10. MARUTS of combined strength, leaders of the universe,[1] guides of heaven, when the sun has risen you rejoice (in the *Soma* beverage), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

Varga XVI.

11. Lances (gleam), MARUTS, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.[2]

12. MARUTS, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water:[3] when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.[4]

13. May we, who are possessed of chariots, intelli-

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meaning is also given to it, *tat-pará*, being subject to it, as the earth is subject to the *Maruts*, or they pervade the whole earth, *kritsnám bhúmim vyápnuvanti*: so the heaven is *pravadvatí*, spacious, or subject to the *pravats*, *pravadbhyah*, the pre-eminent or spreading *Maruts*, and so on.

[1] *Swarṇarah* is interpreted *sarvasya netárah*, leaders of all; *divo narah*, leaders of heaven, follows.

[2] *Ṣipráh ṣírshasu vitatá hiraṇyayayíh*: *ṣipra* is explained *ushṇishamayyah*, composed of turbans or head-dresses.

[3] *Ruṣat pippalam, ṣubhravarṇam udakam*, or it may be applied to *nákam*, the heaven of bright water, the firmament.

[4] The text changes the person of the verb, *yat swaranti ghosham*, when they sound a noise; and this suggests to the scholiast to propose other explanations, as when they, the *Asuras*, make a fearful noise, or when the worshippers utter loud praises.

gent MARUTS, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as TISHYA[1] (declines not) from the sky: therefore, MARUTS, gratify us with infinite (riches).

14. You bestow, MARUTS, wealth and enviable posterity; you protect the sage learned in the *Sáma*:[2] you grant horses and food to (me) the ministrant priest; you render a prince prosperous.

15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated, MARUTS, by this my praise, by the efficacy whereof may we pass over a hundred winters.

SÚKTA XI. (LV.)

The deities and *Ṛishi* as before; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XVII.

1. The adorable MARUTS, armed with bright lances and cuirassed with golden breastplates, enjoy vigorous existence: may the cars of the quick-moving (MARUTS) arrive for our good.

2. MARUTS, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (MARUTS) arrive for our good.

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[1] *Tishya* is said by *Sáyaṇa* to be a synonyme of *Áditya*: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

[2] *Sámavipram, sámnám vividham prerayitáram*, the prompter or instigator, in various ways, of the *Sáma* hymns.

3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (MARUTS) arrive for our good.

4. Your might, MARUTS, is to be glorified: it is to be contemplated like the orb of the sun: sustain us ever in immortality: may the cars of the quick-moving (MARUTS) arrive for our good.

5. You send (the rain), MARUTS, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (MARUTS) arrive for our good.

Varga XVIII.

6. When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breastplates, for you dissipate all hostility: may the cars of the quick-moving (MARUTS) arrive for our good.

7. Let not the mountains, let not the rivers, arrest you: whither you purpose, (MARUTS), thither repair, and compass heaven and earth: may the cars of the quick-moving (MARUTS) arrive for our good.

8. Whatever (rite has been addressed to you), MARUTS, of old; whatever is recent; whatever (hymn) is recited, VASUS, whatever prayer is repeated, do you be cognizant of all: may the cars of the quick-moving (MARUTS) arrive for our good.

9. Send us felicity, MARUTS; harm us not: bestow upon us exceeding happiness: reward our adoration by your friendship: may the cars of the quick-moving (MARUTS) arrive for our good.

10. Do you, MARUTS, conduct us to opulence: propitiated by our praises, extricate us from sin: accept,

adorable (MARUTS), our offered oblation, and may we be the possessors of riches.

SÚKTA XII. (LVI.)

The deities and *Rishi* as before; the third and eleventh verses are in the *Satobrihatí*, the rest in the *Brihatí* metre.

Varga XIX.

1. I invoke, AGNI, the victorious company (of the MARUTS) decorated with brilliant ornaments: (I invoke them), the people of the MARUTS, to descend today from above the shining heaven.

2. In whatever manner thou honourest the (MAURTS, AGNI), in thy heart, may they come to me as benefactors: gratify, (by oblations), those fierce-looking MARUTS, who most promptly come to thy invocations.

3. As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others),[1] so comes (the host of the MARUTS) exulting to us: your company, MARUTS, active as fire, is as difficult to be resisted as a formidable ox.

4. They who with ease destroy (their foes) by their prowess, like horses[2] difficult to be restrained, they send down by their movements the vast and sounding water-laden cloud.

5. Rise up (MARUTS): verily by my praises I in-

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[1] *Mílhushmatíva prithiví paráhatá* is explained *prabala-swamiká prithiví parair-anyaír abhibhútá*, the earth having a powerful master when oppressed by others: earth, says *Sáyana*, is put for its inhabitants, *prajá*, people or subjects, who, when oppressed, have recourse to their own ruler, *sá yathá swaswáminam upadrutá abhigachchhati.*

[2] The text has *gávah*, which the scholiast translates by *aswáh*, horses.

voke the mighty and unpreceded (troop) of these exalted (MARUTS) like a heap of waters.[1]

6. Yoke the bright steeds to the car; yoke the red steeds to the cars; yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. Varga XX.

7. And let not that horse, bright-shining, loud-neighing, of graceful form, who has been placed (in harness), delay you, MARUTS, on your journey: urge him on in the car.

8. We invoke the food-laden chariot of the MARUTS, in which RODASÍ[2] stood with the MARUTS, bearing the delicious (waters).

9. I invoke that, your cohort, gracing the chariot, brilliant and adorable, amidst which the rain-bestowing (goddess),[3] of goodly origin, and auspicious, is worshipped together with the MARUTS.

ANUVÁKA V.

SÚKTA I. (LVII.)

The deities and *Rishi* as before; the metre of the first six verses is *Jagatí*, of the two last *Trishṭubh*.

1. RUDRAS, servants of INDRA, mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to you: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (GOTAMA), longing for moisture.[4] Varga XXI.

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[1] *Gavám sargam iva* may be also rendered, like a herd of cattle.

[2] The wife of *Rudra*, and mother of the *Maruts*.

[3] *Míḷhushí* is considered to be another name of *Rodasí*, the wife of *Miḍhvat*, an appellation of *Rudra*.

[4] The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our

2. Intelligent MARUTS, you are armed with swords, with lances, with bows, with arrows, with quivers; you are well mounted and have handsome chariots: sons of PṚIṢNI, you are well armed: come for our good.

3. You agitate the clouds in the sky: (you give) wealth to the donor (of oblations): through fear of your approach the forests bow down: sons of PṚIṢNI, you incense the earth when, for the purpose of (sending) water, you, fierce (MARUTS), yoke your spotted steeds.

4. The MARUTS, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile, thinners (of foes), and vast in magnitude as the sky.

5. Shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, of inexhaustible wealth, well descended by birth, wearing golden breast-plates, entitled to adoration, (coming) from heaven, accept the ambrosial oblation.

Varga XXII.

6. Lances rest, MARUTS, upon your shoulders; strength (of) foe-destroying power is seated in your arms: golden (tiaras) are on your heads, weapons are placed in your chariots, all glory is assembled in your limbs.

7. MARUTS, bestow upon us affluence, comprehending cattle, horses, cars, treasure, and male descendants: sons of RUDRA, grant us distinction: may I ever enjoy your divine protection.

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praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: *Sáyaṇa* explains it as alluding to the legend of the well brought by the *Maruts* to *Gotama* when suffering from thirst: see vol. I. p. 221.

8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.[1]

SÚKTA II. (LVIII.)

The deities and *Rishi* as before; the metre is *Trishtubh*.

Varga XXIII.

1. I praise to-day that brilliant company of the adorable MARUTS, lords of swift horses, who pass along in strength, who, self-radiant, preside over the ambrosial rain.

2. Adore, priest, the resplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred: they who are bestowers of felicity, whose greatness is unbounded: glorify the opulent leaders (of rites).

3. May the universal MARUTS, who urge on the rain, come to you to-day laden with water: MARUTS, who are wise and young, be pleased by this fire which is kindled for you.

4. Adorable MARUTS, you cause (a son) to be born to the man (who worships you), a ruler, an overcomer of foes, and modelled by VIBHWAN:[2] from you, MARUTS, comes a valiant descendant, strong-fisted, mighty-armed: from you (he acquires) an excellent steed.

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[1] *Brihat ukshamáṇáh* may also mean sprinkling much water, *udakam sinchantah.*

[2] *Vibhwatashṭam: vibwan* is the second of the *Ribhus,* a skilful artist: fabricated by him, implies, according to the comment, very perfect or handsome, *tena nirmittam atyartharúpavantam.*

5. Like the spokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duration): the sons of PṚIṢNI are born all alike, none inferior in splendour: rapid in speed, the MARUTS, of their own free favour, send down (the rains).

6. When, MARUTS, you come with stout-axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the rain), influenced by the solar rays, may emit a downward sound.[1]

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horses fleet as the wind: the sons of RUDRA have emitted their perspiration,[2] (the rain).

8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.[3]

SÚKTA III. (LIX.)

Deities and *Ṛishi* as before; the metre is *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga XXIV.

1. The priest[4] glorifies you, MARUTS, for the good

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[1] *Avosriyo vṛishabhah krandatu dyauh: dyaur—vṛishabhah*, mean, it is said, the shining showerer, that is, *Parjanya*, or *Indra*, in that capacity, *usriyah*, in connection with the *usrá* or rays of the sun, *avakrandatu, aváṇmukham ṣabdayatu*, may sound with his face turned downwards, *vṛishṭyartham*, for the sake of rain.

[2] *Swedam swedastháníyam varsham*, rain in place of perspiration.

[3] Repeated from the last verse of the preceding *Súkta*.

[4] *Spaṣ*, nom. *spaṭ*, for *sprashṭá*, one who touches the oblation, or the fire, an unusual term for the *Hotṛi*.

of the donor of the oblation: offer worship to the shining (heaven): I bring offerings to the earth: they, the MARUTS, scatter the rapid (rain); they traverse the firmament; they combine their own radiance with (that of) the clouds.

2. From their approach the earth trembles with fear, as a crowded boat goes quivering (through the water): visible from afar, they are recognised by their movements: the MARUTS, leaders (of rites), pass between (heaven and earth) to the solemn sacrifice.

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and, like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

4. Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) manly (deeds)? for you make the earth tremble like a ray (of light) when you confer the gift (of rain) for (the diffusion of) fertility.

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in power), and cover the eye of the sun with showers.

6. None of them are older, none younger (than the others): the destroyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth, having PṚIŚNI for your mother, do you, MARUTS, favourable to man, come from heaven to our presence.

7. Like birds (that fly) in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament: their horses have caused

the waters of the cloud to descend, as both[1] (gods and mortals) know.

8. May the heaven and the earth yield (rain) for our sustenance: may the wonderfully bounteous dawns exert themselves (for our good): may these sons of Rudra, lauded, *Rishi*, (by thee), send down the celestial rain.

Súkta IV. (LX.)

The deities are the *Maruts*, especially as associated with Agni; the *Rishi* is as before; the metre of the seventh and eighth verses is *Jagatí*; of the rest *Trishṭubh*.

Varga XXV.

1. I adore the protecting Agni with hymns: may he, propitiated on this occasion, approve of our acts: I offer (worship with praises), intended to obtain food, as if (proceeding) with cars (to the goal), circumambulating (the fire): may I exalt the praise of the Maruts.

2. Fierce Maruts, sons of Rudra, who ride in easy chariots (drawn by) celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake).

3. The mountain, vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance-armed Maruts, you are sporting: you rush along together like waters.

4. Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful Maruts, associated together in their chariots, have made great (pre-

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[2] The text has only *ubhaye yathá viduh*, as both know: *Sáyaṇa* explains it, men of course know by perception the setting in of the rains; the gods know it by the *ágráyaṇa* and other sacrifices which are offered at that season.

paration) in their several persons for their embellishment.

5. They are brothers, of whom no one is the elder, no one the younger, but who grew up together for their mutual prosperity: may their father, RUDRA, ever youthful, the doer of good deeds, and PRISNI, (their mother), easy to be milked, grant favourable days for (the sake of) the MARUTS.

6. Auspicious MARUTS, whether you abide in the upper, the middle, or the lower heaven, (come), RUDRAS, to us from thence; and do thou, AGNI, accept the oblation which this day we offer.

7. MARUTS, who are omniscient, since you and AGNI abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

8. AGNI, drink the *Soma*-juice, rejoicing, along with the MARUTS, resplendent, adorable, associated in troops, purifying all, animating and long-lived: drink, VAIṢWÁNARA, who art identified with the ancient emblem (of flame).

SÚKTA V. (LXI.)

The deities are various: those of the first four, and the eleventh to the sixteenth verses are the MARUTS; the several persons whose names occur in the other stanzas are considered to be their divinities; the *Rishi* is SYÁVÁṢWA; the metre of the fifth stanza is *Anushṭubh*, of the ninth *Satobṛihatí*, of the rest *Gáyatrí*: the occasion of the hymn, according to the scholiast, is a wonderful old story,[1] related by those learned in sacred

[1] *Sáyaṇa* calls it, *áṣcharyam purávṛittam áhurágamapáragáh,* those who have gone through the *ágamas* have related a wonderful old occurrence.

lore: a priest of the family of ATRI, named ARCHANÁNAS, having been employed as *Hotri* by the *Raja*, RATHAVÍTI, the son of DARBHYA, saw at the ceremonial the daughter of the *Raja*, and, being pleased by her appearance, asked her as a wife for his son SYÁVÁSWA: RATHAVÍTI was disposed to assent, but thought it proper first to consult his queen, who objected to the match that ŞYÁVÁSWA was not a *Rishi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Rishi*, SYÁVÁSWA engaged in a course of rigorous austerity, and wandered about soliciting alms: among others, he begged alms of SASÍYASÍ, the queen of TARANTA *Raja*, who, conducting him to her husband, said, a *Rishi* has arrived: the *Raja* replied, treat him with reverence; and SASÍYASÍ, with her husband's permission, gave him a herd of cattle and costly ornaments: the *Raja* also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, PURUMÍLHA: on his way SYÁVÁSWA met the MARUTS, whom he hymned, and was by them acknowledged to be a *Rishi*; he was also made the *Seer* (*drashtá*) or author of *Súktas* of the Veda: RATHAVÍTI then, with the concurrence of his wife, gave him his daughter to wife: this hymn was composed in honour of the benefactors of the *Rishi*.

Varga XXVI.

1. Who are you, most excellent leaders (of rites), who come one by one from a region exceedingly remote?

2. Where are your horses? where your reins? what is your capability? where are you going? the saddle is on the back (of the steeds), the bridle in their nostrils.

3. The goad is (applied) to their flanks: the drivers force them to spread their thighs apart, like women in bringing forth children.

4. Heroes, friendly to man, of honourable birth, you are as if blazing with fire.

5. She, Ṣaṣíyasí), who has thrown her arms round the hero Taranta, who was eulogized by Ṣyáváṣwa, has given me cattle comprising horses, and cows, and hundreds of sheep.

Varga XXVII.

6. Ṣaṣíyasí, though a female,[1] is more excellent than a man who reverences not the gods, nor bestows wealth.

7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

8. And, eulogizing (him), I proclaim that the man, her (other) half[2] is, (as it were), uncommended, for he is ever the same in munificent donations.

9. Young and affable, she has explained to me, Ṣyáváṣwa, the road, and two ruddy horses have borne me to the valiant and renowned Purumíḷha.

10. Who, the son of Vidadaṣwa, has given me a hundred (head) of cattle, and, like Taranta, many precious gifts.

Varga XXVIII.

11. Those (Maruts) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification.

12. They by whose glory heaven and earth are surpassed; who shine splendid in their chariots like the radiant (sun) in the heaven above.

13. That company of Maruts, ever young, riding

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[1] *Uta tvá strí Ṣaṣíyasí*: *tvá* is said here to mean *eká*, one, which is equivalent to the indefinite article.

[2] *Nemah* is the term in the text, meaning, literally, half, as it is said in the *Smriti*, *arddham ṣarírasya bháryá*, a wife is the half of the body (of the husband).

in bright chariots, irreproachable, auspicious, motive, unobstructed.

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this pious rite: you are bearers of invocations to the sacrifice.

Varga XXIX.

16. Do you, who are destroyers of the malevolent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches.

17. Bear to DÁRBHYA,[1] oh night,[2] turning away (from me to him), this my eulogy (of the MARUTS): convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination);

18. And say on my behalf to RATHAVÍTI, when the libation is poured out, my love (for your daughter) does not depart.

19. This opulent RATHAVÍTI dwells upon the (banks of the) *Gomati* (river),[3] and has his home on (the skirts of) the (*Himálaya*) mountains.

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[1] The patronymic is also read in some places *Dálbhya*.

[2] Upon concluding the praises of the *Maruts*, and thus having attained the rank of a *Ṛishi*, SYÁVÁṢWA, summons the night, here called *Úrmyá*, to convey the intelligence to RATHAVÍTI, who gives him his daughter, with many valuable presents, but at the end of the ceremony the *Ṛishi* departed for the woods to resume his austerities: it is not said if he took his wife with him, but it is to be so inferred.

[3] *Gomatíh*, according to the comment, means, having water, rivers, being in the plural: as the name of a river it would be

SÚKTA VI. (LXII.)

The deities are MITRA and VARUṆA; the *Ṛishi* is ṢRUTAVID; the metre *Trishṭubh*.

Varga XXX.

1. I have beheld the permanent orb of the sun,[1] your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds;[2] where a thousand rays abide together; the one most excellent of the (embodied) forms of the gods.[3]

2. Exceeding is that your greatness, MITRA and VARUṆA, whereby the ever-moving sun has, through (succeeding) days, milked forth the stationary waters: you augment all the (world-illumining) rays of the self-revolving (sun): the one chariot of you two (perpetually) goes round.[4]

3. Royal MITRA and VARUṆA, you uphold, by your energies, earth and heaven: prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain.

4. May your easily-harnessed horses bear you both

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the *Gomati* river in Oude, which rises in the skirts of the first range of the Himalaya; or it may be a river of the same appellation more to the north-west, rising in Kulu, a feeder of the Beyah or Vyása.

[1] See vol. I. p. 304. verse 1.

[2] Which are said to be attempted to be detained by a class of *Asuras* termed *Mandehas*.

[3] *Devánám sreshṭham vapushám* is also explained the best of the embodied or light-possessing deities, that is, of *Agni* and others, *devánám vapushmatám tejovatám agnyádínám praṣasyam*; or it may apply to the sun only, the *maṇḍala*, the orb, the visible form, as it were, of the sun, *maṇḍalam hi súryasya vapusthánîyam*.

[4] *Vám ekah pavir á vavartta*: *pavi* is the circumference of a wheel, put by metonymy for the chariot; as *Sáyaṇa* explains the phrase, *yuvayor eko ratho anukramaṇena paribhramate*.

(hither), and with well-guided reins come down: the embodied form of water follows you, the rivers flow as of old.

5. Augmenting the well-known and ample form (of man),[1] in like manner as the sacred grass is preserved by prayer, do you, MITRA and VARUṆA, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.[2]

Varga XXXI.

6. Be open-handed and benignant to the performer of pious acts, whom you protect in the midst of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.[3]

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

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1 *Ṣrutám amatim anuvardhad-urvím,* which the scholiast interprets, *visrutám ṣaríradíptim anuvarddhayantau,* augmenting the renowned bodily lustre, and separates *urvím, tad vad urvím pálayantau,* but gives no equivalent for the word, which usually means great: the passage is obscure.

2 *Garte mitrá ásáthe: garta,* it is said here means *ratha,* a car: *Nirukta,* 3. 5, and as it recurs in verse 8, *árohatho Varuṇa, Mitra, gartam.*

3 *Kshatram sahasrasthúṇam, anekávashṭambhakastambhopetam saudhádirúpam griham,* a house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of stately edifices: *Sáyaṇa* purposes also to render *kshatram* by *dhanam,* wealth, or *balam,* strength, applying the last to the *ratha,* the strong chariot of the deities supported by innumerable columns.

8. At the break of dawn, at the rising of the sun, ascend, MITRA and VARUṆA, your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants.[1]

9. Munificent MITRA and VARUṆA, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb: bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies).

FOURTH ADHYÁYA.

MAṆḌALA V. (*continued.*)

ANUVÁKA V. (*continued*).

SÚKTA VII. (LXIII.)

The deities are MITRA and VARUṆA; the *Ṛishi* is ARCHANÁNAS; the metre is *Jagatí*.

Varga I.

1. Guardians of water, observers of truth, you ascend your car in the highest heaven: to him whom you,

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[1] *Ataṣ-chakshâthe aditim ditim cha*, is explained, *aditim*, *akhandaníyám bhúmim*, the indivisible earth, and *ditim*, *khandaníyám prajádikám*, the divisible people and the rest: the stanza occurs in the *Yajush*, 10. 15, with a various reading of the first half; but *Mahídhara* explains *aditim* by *adínam*, not base, that is, *vihitáanushṭhátáram*, one who follows what is prescribed, that is, performs his religious duties, and *ditim* by *dínam*, base, or *nástikávṛittam*, an infidel; the phrase meaning that *Mitra* and *Varuṇa* observe that this man is a sinner, that man righteous, *ayam pápí, ayam puṇyaván*.

Mitra and Varuṇa, protect, the rain sends down the sweet (shower) from the sky.

2. Imperial rulers of this world, you shine, Mitra and Varuṇa, at this sacrifice, the beholders of heaven: we ask of you the wealth (that is) rain, and immortality, for your forms traverse earth and heaven.[1]

3. Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, Mitra and Varuṇa, with variegated clouds to hear the sound (of your praises), and cause the sky to (send down) rain by the power of the emitter of showers.[2]

4. Your device, Mitra and Varuṇa, is manifested in heaven, when the light (that is) the sun, your wonderful weapon, moves (in the firmament): him you invest in the sky with the cloud (and) with rain; and (thy) sweet drops, Parjanya, fall (at their desire).

5. The Maruts harness their easy-going chariot, Mitra and Varuṇa, for (the emission of) water, as a hero (harnesses his war-car): their forms traverse the different spheres to distribute the rain: do you, therefore, supreme rulers, shed upon us water from heaven.

6. The cloud, (through your will), Mitra and Varuṇa, utters a wonderful sound, indicative of radiance, and announcing (abundant) food: the Maruts thoroughly invest the clouds with (their) devices,

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[1] *Vám tanyavah, vistritá rasmayah*, the expanding rays.

[2] *Asurasya máyayá* is explained *udaka nirasituh parjanyasya sámarthyena*, by the power of *Parjanya*, the caster-forth of water, influenced by *Mitra* and *Varuṇa* as the deities presiding over day and night.

and, (along with them), you two cause the purple and faultless sky to send down rain.

7. Sapient Mitra and Varuṇa, by your office you protect pious rites, through the power of the emitter of showers: you illumine the whole world with water: you sustain the sun, the adorable chariot in the sky.

Sukta VIII. (LXIV.)

The deities and *Ṛishi* as before; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

Varga III.

1. We invoke you, Mitra and Varuṇa, with this hymn; each the discomfiter of foes, the conductor to heaven, like (two herdsmen) driving, by (the strength of their) arms, the herds of cattle before them.

2. Do you two, with discriminating hand, bestow upon me, your worshipper, (what I desire); for the desirable felicity (that is given by you) spreads through all lands.

3. That I may now pursue the (right) direction, may I proceed by the path of Mitra,[1] for all (good things) are aggregated in the happiness, (the gift) of that beloved and benignant (deity).

4. May I obtain from you, Mitra and Varuṇa, by my praise, such wealth as to excite envy in the dwellings of the rich and the devout.

5. Come, Mitra, (come), Varuṇa, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

6. You, Mitra and Varuṇa, bring us strength and abundant (food) for (those praises) which (we offer):

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[1] See vol i. p. 230, verse 1.

be largely bountiful to us in food, in riches, in prosperity.

7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn, behold my *Soma* libation poured out: hasten, with rapid steeds,[1] leaders (of rites), propitious to ARCHANÁNAS.

SÚKTA IX. (LXV.)

The deities are the same; the *Rishi* is RÁTAHAVYA; the metre is *Anushṭubh*.

Varga IV.

1. He who knows (how to honour you two), amongst the gods, is the performer of good works: let him communicate (that knowledge) to us, he of whom the graceful VARUṆA or MITRA accepts the laudation.

2. They two, verily excelling in radiance, royal (deities), who hear (invocations) from the greatest distance, lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual man.

3. Approaching you, ancient (divinities), I invoke you together for protection: possessed of good steeds, (we praise you) who are provident to give us food.

4. MITRA grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling: the favour of MITRA, the destroyer of foes, is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship of MITRA, and, free from sin, enjoy, (MITRA), thy protection, being at the same time the children of VARUṆA.[2]

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[1] *Hastibhih padbhih*, literally, with hands, with feet, that is, according to the scholiast, with those having four feet, that, is with horses.

[2] *Varuṇaṣeshasah*: *sesha* is said to mean *apatya*, offspring.

6. You come, MITRA and VARUṆA, to this man, and guide him (to his desires): deny us not when we are rich (in offerings): (deny us not), who are (the sons) of *Rishis*: protect us in the presenting of the libation.

SÚKTA X. (LXVI.)

The deities and *Rishi* as before; the metre is *Anushṭubh*.

Varga IV.

1. Man, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to VARUṆA, whose form is water.[1]

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established amongst men, as the sun (has been placed) in the sky.

3. We glorify you both, that your chariots may precede ours by a long distance; accepting the pious worship of RÁTAHAVYA with (his) praises.

4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

5. Earth, in thee is abundant water for the necessities of the *Rishis*: the two active (deities) dispense by their movements sufficiently copious (rain).

6. We and the devout (invoke) you, MITRA and VARUṆA, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

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[1] *Varuṇáya ṛitapeṣase, udakam eva rúpam yasya*, of whom the form is verily water.

Sukta XI. (LXVII.)

The deities and metre as before: the *Ṛishi* is Yajata.

Varga V.

1. Divine sons of Aditi, Mitra, Varuṇa, Aryaman, verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

2. When you come, Varuṇa and Mitra, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

3. Mitra, Varuṇa, Aryaman, who are possessed of omniscience, are all associated at our rites, as if in (their respective) stations, and protect the worshipper from the malignant.

4. They verily are observers of truth, distributers of water, protectors of holy rites amongst men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them).[1]

5. Which of you, Mitra and Varuṇa, has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of Atri tend towards you.

Súkta XII. (LXVIII.)

The deities and *Ṛishi* as before; the metre is *Gáyatrí*.

Varga VI.

1. Sing loud with lusty praise to Mitra and to Varuṇa: (come), mighty deities, to the great sacrifice.

2. The Mitra and Varuṇa, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

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[1] *Anhaschit, pápino api,* even of the sinner: *Sáyaṇa* adds *swastotuh,* of your own praiser, but it may be doubted if this qualification is necessary.

3. They two are able (to grant us) of great terrestrial and celestial riches: great is your might among the gods.

4. Rewarding with rain the holy rite, they favour the zealous worshipper:[1] benevolent deities, may you prosper.

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.[2]

SÚKTA XIII. (LXIX.)

The deities are the same; the *Ṛishi* is CHAKRI; the metre *Trishṭubh*.

Varga VII.

1. MITRA and VARUṆA, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (INDRA),[3] and protecting the imperishable rite.

2. MITRA and VARUṆA, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water: through you the three

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[1] *Ṛitam ṛitena sapantá ishiram daksham áṣáte* is explained *udakena nimittena yajnam spṛiṣantau eshaṇavantam pravṛiddham yajamánam havir vá vyápnutah*, they two, for the sake of water, touching or affecting the sacrifice, they pervade the inquiring, powerful institutor of the rite, they reward him: or it may be, they pervade or accept the efficacious, adequate oblation.

[2] All the verses of this *Súkta* occur in the *Sáma-Veda*, II. 493, 494, 495, and 818, 819.

[3] *Vavṛidhánau amatim kshatriyasya*: *amati* is usually rendered form, *rúpa*; *kshitriyasya* the scholiast explains possessed of strength, *kshatram, balam*, an attribute, and here an appellative of *Indra*; or it may mean, he says, the *kshatriya*, or military caste.

radiant receptacles and showerers of rain stand severally in their three spheres.[1]

3. I invoke the divine and bright ADITI at dawn, and at mid-day, when the sun is high: I worship you, MITRA and VARUṆA, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.[2]

4. I worship you two, divine ÁDITYAS, who are upholders of the celestial and terrestrial worlds: the immortal gods impair not, MITRA and VARUṆA, your eternal works.

SÚKTA XIV. (LXX.)

The deities and *Ṛishi* as before; the metre is *Gáyatrí.*

Varga VIII.

1. May I, MITRA and VARUṆA, enjoy your favour, through which there is assuredly protection.

2. Benignant (deities), may we obtain from you, (who are) such (deities), food for our sustenance: may we, RUDRAS, be yours.

3. Protect us with your protections: preserve us with kind preservation: may we, with our descendants, overcome the *Dasyus.*[3]

4. Workers of wondrous deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons.

SÚKTA XV. (LXXI.)

The deities and metre as before; the *Ṛishi* is BÁHUVṚIKTA.

Varga IX.

1. MITRA and VARUṆA, scatterers of foes, destroyers of enemies, come to this our accessible sacrifice.

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[1] *Agni, Váyu,* and *Áditya,* present, severally, upon the earth, in the mid-air, and in heaven.

[2] The text is *ṣam yoh,* which is explained *arishṭaṣa manáya, sukhasya miṣraṇáya cha,* for the alleviation or prevention of calamity, and for the mixture or association of happiness.

[3] *Sáma-Veda,* II. 335—337.

2. Sagacious MITRA and VARUṆA you reign over all: bestow fulness, lords, upon our ancient rites.

3. Come, MITRA and VARUṆA, to our effused libation, to drink of the *Soma* of the offerer.

SÚKTA XVI. (LXXII.)

The deities and *Rishi* as before; the metre is *Ushṇih*.

Varga X.

1. We invoke MITRA and VARUṆA with hymns, like (our progenitor) ATRI: do you sit down upon the sacred grass to drink the *Soma* libation.

2. Steady are you in your functions, whom men animate by (their) devotion: come and sit down upon the sacred grass to drink the *Soma* libation.

3. May MITRA and VARUṆA accept with satisfaction our sacrifice: come and sit down upon the sacred grass to drink the *Soma* libation.

ANUVÁKA VI.

SÚKTA I. (LXXIII.)

The deities are the AṢWINS; the *Rishi* is PAURA; the metre *Anushṭubh*.

Varga XI

1. Whether, AṢWINS, you are at present far off, whether you are nigh, whether you are (straying) in many places, or whether you are in mid-air, do you, who partake of many offerings, come hither.

2. I approach you (to invite you) hither, you who are the encouragers of many; (who are) the achievers of many (great) exploits, most excellent and irresistible: I invoke you, who are most mighty, for protection.

3. You have arrested one luminous wheel of (your)

car for illumining the form (of the sun),[1] whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.[2]

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame bestow upon us food.

5. When SURYÁ has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.[3]

Varga XII.

6. Leaders (of rites), ATRI recognised (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, NÁSATYAS, through his praise of you, he found the (fiery) heat innocuous.[4]

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; AṢWINS, leaders (of rites), ATRI was rescued by your acts.

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[1] *Irmá anyad vapushe vapuṣ-chakram rathasya yemathuh:* the passage is obscure, even with the aid of the scholiast: *írmá* he renders, *rúpam,* form, *vapushe, ádityasya ṣobháyai,* for the beauty or lustre of the sun; *vapus,* he considers equivalent to *vapushmat,* having light or lustre, luminous, as an epithet of *chakram*: the fixing of one wheel of the car of the *Aṣwins* has been alluded to before: see vol. I. page 78, verse 19.

[2] *Náhushá yugá* is the derivative of *nahusha, manushya,* man; *yugá* for *yugáni,* is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods..

[3] *Pari vám anushá vayo ghṛiṇá varanta átapah* may also be rendered, according to *Sáyaṇa,* the radiant horses, *vayah, aṣwáh, ghṛiṇá,* bright, scorchers, *átapah,* of enemies, accompany you.

[4] See vol. I. p. 290, verse 7, and p. 308, verse 8.

8. Mixers of the *Soma*-juice,[1] RUDRAS, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you.

9. Truly have they called you, AṠWINS, the bestowers of felicity: such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice.

10. May these praises exalting the AṠWINS be productive of happiness, the praises that we fabricate as (a wheelwright) a car: we proclaim aloud fervent adoration.

SÚKTA II. (LXXIV.)

The deities, *Ṛishi*, and metre as before.

Varga XIII.

1. Divine ADITYAS, affluent in praise, descended this day from heaven upon the earth,[2] hear that (laudation) which, liberal showerers (of benefits), ATRI ever addressess to you.

2. The divine NÁSATYAS, where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3. To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival.

4. PAURAS, send to PAURA[3] the rain-shedding

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[1] *Madhúyuvah, somáder miṣrayitárau,* mixers, or causers of the mixing of *Soma* and other things.

[2] *Kúshṭhah,* the singular used for the dual, *bhúmau tishṭhantau,* being upon the earth; or *kú* may be equivalent to *kwa,* where, where are you two abiding?

[3] *Pauram chid udaprutam, paura pauráya jinvathah:* the name of the *Ṛishi* is here, according to the scholiast, arbitrarily

cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.[1]

5. You stripped off (his aged form) like a cuirass from the decrepid CHYAVANA, so that, when you had rendered him again a youth, he attracted the desires of women.[2]

Varga XIV.

6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear to day (my invocation): come hither with your protections, you who are affluent in food.

7. Who among many mortals has this day (best) propitiated you? what wise man (has best propitiated you) who are reverenced by the wise? what (worshipper has best propitiated you) by sacrifice, you who are affluent in food?

8. May your car, AṢWINS, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.[3]

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applied, first to the *Aṣwins,* because they are in relation with *Paura* as the author of the *Súkta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual, *Paura*, therefore, being *Aṣwins*: next it implies, as *Pauram,* a cloud, from its being solicited by the *Ṛishi* for the fall of rain, as implied by the last term, *Pauráya,* to me the *Ṛishi* so called.

[1] *Sinham iva druhaspade*: the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, *yathá balád chyávayantí ṣúráh,* as heroes hurl down a lion by their strength.

[2] See vol. I. p. 300. verse 10.

[3] *Angúsho martyeshu, yajamaneshu, madhye stutyah,* to be praised amongst worshippers, or *ángúsha* may be a substantive meaning *stava* or *stoma,* praise, may the praise of the car of the

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

10. AṢWINS, wherever you may be, hear this invocation: the excellent sacrificial offerings, longing for your proximity, reach you.[1]

SÚKTA III. (LXXV.)

The deities as before; the *Ṛishi* is AVASYU; the metre is *Pankti*.

Varga XV.

1. The *Ṛishi*, your worshipper, AṢWINS, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.[2]

2. Passing by (other worshippers), come, AṢWINS, hither, so that I may ever overcome all (adversaries): DASRAS, riding in a golden chariot, distributers of wealth, propellers of rivers, masters of mystic lore, hear my invocation.

3. Come, AṢWINS, bring for us precious treasures:

Aṣwins amongst men, or by the priests, be beneficial to us, *asmayuh*.

[1] *Vasvír ú shu vám bhujah pṛinchanti su vám pṛicha*, is explained as in the text, *vasvír bhujah* being rendered by *praṣasyáni dhanáni havirlakshaṇáni*, excellent riches, characterized by the oblation, that is, sacrificial offerings, and *pṛinchanti* by *prápnuvanti*, obtain or reach being *pṛichah*, *yuvám práptum kámayamánáh*, desiring to reach you: *Sáyaṇa* suggests also another explanation; the worshippers, *su pṛichah*, who enjoy *vasvír-bhujah*, wealth of sacrificial offerings, bring them into due contact with you, *vám sushṭu samparchayanti*.

[2] *Mádhví mama ṣrutam havam:* the first is explained, *madhuvidyá veditárau:* see vol. I. p. 310, note: the verse occurs twice in the *Sáma-Veda*, I. 418, II. 1093.

Rudras, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation.[1]

4. Showerers of wealth, the praise of your worshipper is addressed to your chariot; (to it), as well as to you, does this distinguished, devoted, embodied (adorer)[2] offer sacrificial food: masters of mystic lore, hear my invocation.

5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed Chyavana: masters of mystic lore, hear my invocation.

Varga XVI.

6. Aṣwins, leaders (of rites), may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

7. Aṣwins, come hither: Násatyas, be not unpropitious: invincible lords, come from hidden (regions) to our sacrificial hall: master of mystic lore, hear my invocation.

8. Invincible Aṣwins, lords of water, favour Avasyu, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

9. The dawn has come: the Agni of the season, blazing with the oblation,[3] has been placed (upon the

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1 This and the preceding occur in the *Sáma-Veda*, II. 1094-95.

2 The epithets are unusual, *kakuha*, *mṛiga*, *vápusha*, explained severally by the commentator, *mahán*, great, *mṛigayitá*, searcher, *vapushmán*, having body, *yajamána* is understood.

3 *Ruṣat paṣu* might mean blazing with the victim; but the scholiast interprets *paṣu* here either by *rasmí*, a ray, or *havish*, oblation.

altar): showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

SÚKTA IV. (LXXVI.)

The deities are the same; the *Ṛishi* is BHAUMYA; the metre *Trishṭubh.*

Varga XVII.

1. AGNI lights up the face of the dawns:[1] the devout praisers of the pious have risen up: therefore, AṢWINS, lords of the chariot, descending, come hither to-day to the splendid sacrifice, perfect (in all its parts).[2]

2. Harm not, AṢWINS, the perfected (rite), but coming now most quickly, be glorified on this occasion: be present at the opening of the day, with protection against destitution,[3] and be prompt to bestow happiness upon the donor (of the offering).

3. Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come)[4] with felicitous

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[1] *Ábháti agnir-ushasám ánikam*: the latter is interpreted *mukham*, or the verse may be rendered, *Agni*, the face or begining of the dawns, shines.

[2] *Pípivánsam gharmam achchha*, that is, according to the scholiast, *swángaih parivṛiḍham pradíptam yajnam*, to the bright sacrifice, vast or developed with all its members: or *pípivánsam* may imply *ápyáyitam*, nourished, with the *Soma*-juice or with clarified butter: *gharma*, again, may also mean the vessel so called, or the *Pravargya* ceremony, at which it is used, being fed or nourished, *pípivánsam*, with the butter and curds it contains.

[3] *Avasá ágamishṭhá pratyavarttim*: *vartti*, it is said, means *jívanam*, living or livelihood; *avartti*, the contrary, the want of it.

[4] The day is divisible into two, three, five, or fifteen parts:

protection: the drinking of the *Soma* has not now extended beyond the AṢWINS.[1]

4. This station, AṢWINS, is your ancient abode; these are your mansions, this your dwelling: come from the vast firmament, (overspread) by clouds (filled) with water, bringing to us food and strength.

5. May we be united with the AṢWINS by their special protection, which is the source of happiness and guide to good: bestow upon us, immortals, wealth and posterity, and all good things.

SÚKTA V. (LXXVII.)

Deities, *Ṛishi*, and metre as before.

Varga XVIII.

1. Worship the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offering); for the AṢWINS verily claim the morning sacrifice: the ancient sages praised them (at dawn).[2]

2. Worship the AṢWINS at early dawn; offer them

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here the five-fold distinction is alluded to: *uditá súryasya* is explained the afternoon, *atyanta pravṛiddhasamayah aparáhṇa ityartha.*

[1] *Nedáním pítir aṣwina tatána :* it is related that the other gods refused to admit the participation of the *Aṣwins* in the *Soma* libation at these hours, but on the present occasion they are not passed over: *ídaním api itaradevánám pánam na tanotyaṣwinau viháya,* but now the drinking of the other gods does not extend, having omitted the two *Aṣwins.*

[2] *Kavayah purvabhájah : kavi* is said to mean one learned in the Vedas, on the authority of the *Aitareya Bráhmaṇa, ye vá anúchánás-te kavayah,* those who are *anúchánas* are *kavis,* and *anúchána* is explained in the commentary on the same work, *shaḍangasahita vedádhyayinah,* students of the Vedas with the six supplements.

oblations: the evening is not for the gods;[1] it is unacceptable to them; and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

3. Your car, AṢWINS, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

4. He who, in the appointment (of the offerings), presents to the NÁSATYAS the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

5. May we be united with the AṢWINS, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

SÚKTA VI. (LXXVIII.)

The deities as before; the *Ṛishi* is SAPTAVADHRI; the metre of the three first stanzas is *Ushṇih,* of the fourth *Trishṭubh,* of the rest *Anushṭubh.*

Varga XIX.

1. AṢWINS, come hither: NÁSATYAS, be not ill-disposed; alight like two swans[2] upon the effused libations.

2. Like two deer, AṢWINS, like two wild cattle[3] on

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[1] Conformably to another text, *púrváhṇo vai devánám,* the forenoon verily is for the gods.

[2] The *hansa,* the swan or goose, is supposed to be a connoisseur in pure water.

[3] Like two *Gauras, Bos Gorœus.*

(fresh) pasture; like two swans alight upon the effused libation.

3. AṢWINS, affluent in food, be propitiated at your pleasure by the sacrifice: alight like two swans upon the effused libation.

4. Inasmuch as ATRI, escaping by your aid from the fire of chaff,[1] conciliates you, like a wife soliciting (the affection of a husband), therefore come with (your) propitious cars, with the new-born rapidity of the falcon.

Varga XX.

5. Open, VANASPATÍ, like the womb of a parturient female: hear, AṢWINS, my invocation: set SAPTAVADHRI free.[2]

6. AṢWINS, by your devices sunder the wicker-work for (the liberation of the) terrified, imploring *Ṛishi*, SAPTAVADHRI.

7. As the wind ruffles the lake on every side, so may thy womb be stimulated, and the conception of the months come forth.

8. As the wind, as the wood, as the ocean are

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[1] See vol. I. p. 308, verse 8: the fire is here called *ṛibísam, tushágnim*, a fire of chaff.

[2] Ancient chroniclers, *purávidah*, says *Sáyaṇa*, tell this story: the sons of the brothers of *Saptavadhri* being determined (it is not stated why) to prevent his having intercourse with his wife, shut him up every night in a large basket, which they locked and sealed, letting him out in the morning: in this dilemma the *Ṛishi* prayed to the *Aṣwins*, who came to his succour, and enabled him to get out of his cage during the night, he returning to it at day-break: in this stanza he first addresses the basket, *peṭiká*, as a form of *Vanaspati*, lord of forests, and then invokes the *Aṣwins*.

agitated, so do thou, gestation of ten months, invested with the uterine membranes, descend.

9. May[1] the boy who has reposed for ten months in the bosom of his mother come forth, alive, unharmed, living, from a living (parent).[2]

Súkta VII. (LXXIX.)

The deity is the Dawn; the *Rishi* Satyasravas; the metre is *Panktí*.

Varga XXI.

1. Radiant Ushas, wake us up to-day for (the acquisition of) ample riches, in like manner as thou hast awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, shew favour to Satyasravas, the son of Vayya.[3]

2. Daughter of heaven, who hast dawned upon Sunítha, the son of Suchadratha, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of Vayya, Satyasravas.

3. Daughter of heaven, who art the bringer of opulence, dawn upon us to-day, as, bright-born, and praised for (the gift of) horses, thou hast dawned upon the powerful Satyasravas, the son of Vayya.[4]

4. The offerers of oblations who eulogise thee, lustrous Ushas, with sacred hymns, become prosperous with affluence, (through thy favour), bestower of

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[1] This verse, somewhat modified, occurs in the *Yajush*, 8. 28.

[2] This and the two stanzas preceding are termed by *Sáyaṇa* the *garbhaṣrávinyupanishad*, the liturgy of child-birth.

[3] *Sáma-Veda* i. 421, ii. 1090; the concluding phrase is the burden of the following verses, *sujáte, aṣwasúnṛite: sujátá*, well-born, is explained *ṣobhanaprádur bhutá*, becoming manifest with splendour or light: *aṣwasunṛitá*, she whose praise for the sake of horses is affectionate and true, *aṣwárthá priyasatyátmiká stutivág-yasyáh sá*.

[4] *Sáma-Veda*, ii. 1091, 1092.

wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches:[1] bright-born goddess, (who art) sincerely praised for (the gift of) horses.

Varga XXII.

6. Affluent USHAS, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us: bright-born goddess (who art) sincerely praised for (the gift of) horses.

7. Affluent USHAS, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who art) sincerely praised for (the gift of) horses.

8. Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess, (who art) sincerely praised for (the gift of) horses.

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[1] *Yach chid hi te gaṇá ime chhadayanti maghattaye, parichid vashṭayo dadhur dadato rádho ahrayam : Sáyaṇa* seems rather dubious as to the proper sense of several of these words: *maghattaye* may mean *dhanadánáya* or *dhanavattwáya*, for giving or for possessing wealth : *pari chid vashṭayo dadhuh* is explained, *asmán eva kámayamánah parito dhárayanti,* desirous of or being kind to us, they support us every way, and *dadato rádho ahrayam* may mean giving wealth that is not to be wasted or taken away, or of which there is no need to be ashamed: the sum of the meaning, agreeably to the scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, *ye twám havir-dadatah stuvanti te sarve apy-asmadarthaṃ phalam dhárayantí.*

9. Daughter of heaven, Dawn! delay not our (sacred) rite; let not the sun scorch thee with his ray, as (a prince punishes) a thief, or (subdues) an enemy: bright-born goddess, (who art) sincerely praised for (the gift of) horses.

10. Thou, USHAS, art able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for); for, radiant (divinity), who art dawning upon thine adorers, thou art never cruel (to them): bright-born goddess (who art) sincerely praised for (the gift of) horses.

SÚKTA VIII. (LXXX.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga XXIII.

1. The wise priests celebrate with hymns the divine, bright-charioted, expanded Dawn; worshipped with holy worship, purple-tinted, radiant, leading on the sun.

2. The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot; vast, expanding everywhere, she diffuses light at the commencement of the days.

3. Harnessing the purple oxen to her car, unwearied she renders riches perpetual: a goddess, praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

4. Lucidly white is she, occupying the two (regions, the upper and middle firmament), and manifesting her person from the east: she traverses the path of the sun as if knowing (his course), and harms not the quarters of the horizon.

5. Exhibiting her person like a well-attired female, she stands before our eyes, (gracefully) inclining like

(a woman who has been) bathing: dispersing the hostile glooms, USHAS, the daughter of heaven, comes with radiance.

6. USHAS, the daughter of heaven, tending to the west, puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

SÚKTA IX. (LXXXI.)

The deity is SAVITṚI; the *Rishi* ṢYÁVÁṢWA; the metre *Jagatí*.

Varga XXIV.

1. The wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITṚI: he alone, knowing their functions, directs the priests: verily, great is the praise of the divine SATITṚI.[1]

2. The wise SAVITṚI comprehends all forms (in himself):[2] he has engendered what is good for biped and quadruped: the adorable SAVITṚI has illumed

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[1] The verse occurs in the *Yajush*, 5. 14., and is there somewhat differently explained; *viprasya bṛihato vipaṣchitah*, which *Sáyaṇa* regards as epithets of *Savitṛi*, are connected by *Mahídhara*, with *viprá*, and are rendered the priests of the eminent and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by *eko vayunávid*, the only one, knowing knowledge, although he possibly concurs with our scholiast in identifying *Savitṛi* with *Brahma*.

[2] *Viswá rúpáni pratimunchate*, he liberates, severally, all forms: that is, according to *Sáyaṇa*, *átmaṇi badhnáti* or *dhárayati*, he binds or holds in himself: *Mahídhara*, *Yajur-Veda*, 13. 3., explains it, he makes all forms manifest in their own substance, by removing darkness.

the heaven,[1] and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions, the divine SAVITṚI, (is) resplendent.[2]

4. Either thou traversest, SAVITRI, the three regions, or combinest with the rays of SÚRYA;[3] or thou passest between the night on either hand; or thou, divine SAVITRI, art MITRA, through thy (benevolent) functions.

5. Thou alone rulest over (the actions of) living beings: thou art PÚSHAN, divine (SAVITṚI), by thy movements; thou art sovereign over the whole world: ṢYÁVÁṢWA offers praise, SAVITṚI, to thee.

SÚKTA X. (LXXXII.)

The deity and *Ṛishi* as before; the metre of the first verse is *Anushṭubh*, of the rest *Gáyatrí*.

Varga XXV.

1. We solicit of the divine SAVITRI enjoyable (wealth):[4] may we receive from BHAGA that which is excellent, all-sustaining, destructive of foes.

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[1] *Nákam vyakhyat, swargam prakáṣayati,* he makes manifest *Swarga* as the reward of the *Yajamána.*

[2] *Yajush,* 11. 6. *sa etasah savitṛi*: *Sáyaṇa* explains *etasah* by *etavarṇah, ṣubhrah, ṣobhamána,* white-coloured, bright, shining: *Mahídhara* resolves it into *etad,* this, this world, and *ṣete,* who reposes in, who pervades; or, as *etasa* ordinarily means a horse, *Nighantu,* 1. 14., it may be intended to designate the sun under that form.

[3] According to *Sáyaṇa, Savitṛi* is especially the sun before rising; *Súrya* is the sun in general.

[4] The text has *bhojanam,* most usually food, but it is here explained *bhogyam,* to be enjoyed, that is, *dhanam* wealth.

2. Nothing impairs the sovereignty of this SAVITṚI, which is most especially renowned and beloved.

3. That SAVITṚI, who is BHAGA,[1] bestows precious treasure on the donor of the offering: we solicit (of him) a valuable portion.

4. Grant us to-day, divine SAVITṚI, affluence with progeny, and drive away evil dreams.[2]

5. Remove from us, divine SAVITṚI, all misfortunes: bestow upon us that which is good.[3]

Varga XXVI.

6. Let us be void of offence towards ADITI, according to the will of the divine SAVITṚI:[4] may we be possessed of all-desired (riches).

7. We glorify to-day with hymns SAVITṚI, the protector of the good, the observer of truth, (identical with) all the gods;[5]

8. The divine object of meditation, SAVITṚI, who, ever vigilant, precedes both night and day,

9. SAVITṚI, who proclaims his glory to all these living beings, and gives them life.

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[1] *Sa Savitá Bhaga*: or the latter may be an attributive, *bhajaníya*, to be worshipped, or shared, or desired.

[2] *Pará duhshwapnyam suva*: *Sáyaṇa* considers the second equivalent to *dáridryam*, poverty: the verse occurs in the *Sáma-Veda*, I. 141.

[3] *Bhadram*, progeny, cattle, dwelling, as by the text, *prajá, vai, bhadram, paṣavo bhadram, griham bhadram iti.*

[4] *Devasya savituh save*: the last is explained by the scholiast *anujnáyám satyám*, his will or assent existing: *Aditi* is said to mean here *bhúmi*, the earth.

[5] *Viṣwadevam*, as by the text, *Tamhi sarvátmatwád Indram, Mitram, Varuṇam, Agnim áhuh*, they have verily called him *Indra*, &c., from his identity with all.

SÚKTA XI. (LXXXIII.)

The deity is PARJANYA; the *Ṛishi* BHAUMA; the metre of the first six verses is *Trishṭubh*, of the ninth *Anushṭubh*, of the rest *Jagatí*.

Varga XXVII.

1. I address the mighty PARJANYA[1] who is present: praise him with these hymns; worship him with reverence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain.

2. He strikes down the trees, he destroys the *Rákshasas*, he terrifies the whole world by his mighty weapon: even the innocent man flies from the sender of rain, when PARJANYA, thundering, slays the wicked.

3. As a charioteer, urging his horses with his whip, brings into view the messenger (of war),[2] so PARJANYA, (driving the clouds before him), makes manifest the messengers of the rain: the roaring of the lion-(like cloud) proclaims from afar that PARJANYA overspreads the sky with rainy clouds.

4. The winds blow strong, the lightnings flash, the plants spring up, the firmament dissolves: earth becomes (fit) for all creatures when PARJANYA fertilizes the soil with showers.

5. Do thou, PARJANYA, through whose function the

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[1] *Parjanya* is *Indra* in his character of the sender of rain: *Sáyaṇa* cites *Yáska*, *Nirukta*, 10. 10., for various fanciful etymologies, as *par*, derived from *trip*, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, *janya* may imply either victor, *jetá*, or generator, *janayitá*, or impeller, *prárjayitá*, of fluids, *rasánám*: the usual *Unádi* derivation is quite as probable, which refers it to *vṛish*, to rain, *p* being substituted for *v*, *ṛi* becoming the *guṇa*, *ar*, and *sh* being changed to *j*, *anya* is the affix.

[2] The text has only *dútán*, which the scholiast interprets *bhaṭán*, warriors.

earth is bowed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity.

Varga XXVIII.

6. Send down for us, MARUTS the rain from heaven: drops of the rainy charger descend:[1] come down PARJANYA, sprinkling water by this thundering (cloud); thou who art the sender of rain, our protector.

7. Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9. When, PARJANYA, sounding loud and thundering, thou destroyestthe wicked (clouds),[2] this whole (world) rejoices, and all that is upon the earth.

10. Thou hast rained: now check well the rain: thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's) enjoyment: verily thou hast obtained laudation from the people.

SÚKTA XII. (LXXXIV.)

The deity is PṚITHIVÍ; the *Ṛishi* BHAUMA; the metre *Anushṭubh*.

Varga XXIX.

1. Verily thou sustainest here, PṚITHIVÍ,[3] the fracture of the mountains: mighty and most excellent,

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[1] *Vrishṇo aṣwasya*: *Sáyaṇa*, however, explains the latter *vyápakasya*, of the pervading rain.

[2] *Hansi dushkṛitah*, the wicked, here means, according to the scholiast, the clouds not yielding their water.

[3] According to *Sáyaṇa*, *Pṛithiví* may here admit a two-fold

thou art she who delightest the earth by thy greatness.

2. Wanderer in various ways thy worshippers hymn thee with (sacred) songs; thee who, bright-hued, tossest the swollen (cloud) like a neighing horse.

3. Thou who, with solid earth, sustainest by thy strength the forest lords, when the showers of thy cloud fall from the shining sky.

SÚKTA XIII. (LXXXV.)

The deity is VARUṆA; the *Ṛishi* ATRI; the metre *Trishṭubh.*

Varga XXX.

1. Offer a solemn, profound, and acceptable prayer to the imperial and renowned VARUṆA, who has spread the firmament as a bed for the sun,[1] as the immolator (spreads) the skin of the victim.

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters,[2] the sun in heaven, the *Soma*-plant in the mountain.[3]

3. VARUṆA has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch

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meaning, and apply also to the *antariksham,* or firmament, when the subsequent phrases, *parvatánám khidram bibharshi,* will mean, thou sustainest the fracture, or opening of the clouds, and *mahná jinoshi bhúmim,* thou delightest the earth with great or abundant rain.

[1] See vol. I. p. 62, note 8.

[2] Either the lightning amidst the rain, or the submarine fire: the *Yajush,* 4. 31., reads *víkshu* for *apsu,* he placed in people, or human beings, digestive fire.

[3] *Somam adrau:* the *Soma* creeper, *Mahídhara* observes, grows in the clefts of the stones of mountains, *parvatánám páshánasandhishu somavallyá utpádyamánatwát.*

of all the world, watering the soil as the rain bedews the barley.[1]

4. VARUṆA waters earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud): thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (MARUTS), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned VARUṆA, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.[2]

7. If, VARUṆA, we have ever committed an offence against a benefactor, a friend,[3] a companion, a brother, a near neighbour, or VARUṆA, a dumb man[4] remove it from us.

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[1] *Yavam na vrishṭir, vyunatti bhúma: Sáyaṇa* is disposed to render *vrishṭi* by *sektá*, the sprinkler, the man, *pumán*, who waters the soil, but this does not seem necessary, and it is not so explained in the *Nirukta*, 10. 4.

[2] But these wonderful acts, according to *Sáyaṇa*, are not the acts of *Varuṇa*, but of *Parameṣwara*, the Supreme Being, from his existing in the forms of *Varuṇa* and others, *karma Parameṣwarasyaiva uchitam na Varuṇasya, tasya Varuṇádirúpávasthánát*.

[3] *Aryamyam mitryam vá*, according to *Sáyaṇa*, are the same as *Aryaman* and *Mitra*, the final *ya* being pleonastic; the first he explains by *dátṛi*, a giver, or by *guru*, a spiritual preceptor.

[4] *Varuṇáraṇam vá*: the *Pada* separates the word into *Varuṇa* and *Araṇam*: the meaning of the latter is somewhat uncertain: *Sáyaṇa* explains it as *aṣabdam*, not having sound or speech, or as *adátáram*, not giving, niggardly; but neither is quite satisfactory.

8. If, like gamesters, who cheat at play, (we commit offences) knowingly, or (those) of which we know not, do thou, divine VARUṆA, extricate us from them all, as if from loosened (bonds), so that we may be dear, VARUṆA, to thee.

SUKTA XIV. (LXXXVI.)

The deities are INDRA and AGNI; the *Ṛishi* is ATRI; the metre is *Anushṭubh,* except in the last verse, in which it is *Viráṭ-púrvá.*

Varga XXXI.

1. INDRA and AGNI, the mortal whom you both protect scatters the substantial treasures (of his enemies), as TRITA (confutes) the words (of his opponents).[1]

2. We invoke the two, INDRA and AGNI, who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.[2]

3. Overpowering is the might of these two: the bright (lightning) is shining in the hands of MAGHAVAN, as they go together in one chariot for the (recovery of the) cows, and the destruction of VṚITRA.

4. We invoke you both, INDRA and AGNI, for (sending) your chariots to the combat, lords of moveable wealth, all-knowing, most deserving of praise.

5. I adore you, irresistible deities, for (the sake of obtaining) horses: you who are increasing day by day

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[1] *Váṇír-iva Tritaḥ*: the comment explains this, *Trita ṛishi prativádavákyáni prabhinotti,* as the *Ṛishi Trita* breaks or refutes controversial arguments; or *Trita* may mean *Agni,* who, in the three regions, disregards or dissipates reproaches.

[2] *Pancha charshaṇíḥ*: this precludes all allusion to mythological beings.

like mortals, who are worthy of worship, like two *Ádityas.*[1]

6. The invigorating oblation has been offered, like the *Soma*-juice expressed by the sounding stones:[2] do you bestow food upon the pious; great riches upon those who praise you; bestow food also upon those who praise you.

SÚKTA XV. (LXXXVII.)

The deities are the MARUTS; the *Rishi* is EVAYÁMARUT, of the race of ATRI; the metre is *Atijagatí.*

Varga XXXII.

1. May the voice-born praises of EVAYÁMARUT reach you, VISHṆU, attended by the MARUTS:[3] (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise-loving, cloud-scattering, quick-moving company of the MARUTS.

2. EVAYÁMARUT glorifies those who are manifested with the great (INDRA), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared): your strength in action, MARUTS, is not to be resisted, (though qualified) by (your) infinite liberality: you are immoveable as mountains.

3. EVAYÁMARUT glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation); in whose dwelling there is no

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[1] *Anseva: ansa* is the name of one of the twelve *Ádityas,* here put in the dual, *ansá iva,* for any two.

[2] *Ghṛitam na pútam adribhih*: mention of the stones restricts the sense of *ghṛitam* to the *Soma* effusion.

[3] *Vishṇave Marutvate: vishnave* is considered by the scholiast as the adjective to the pervading, *vyáptáya,* that is, *Indra,* of whom *Marutvat* is a usual designation: he admits, however, as an alternative, *Vishnave vá,* or to *Vishṇu;* also *Sáma-Veda,* I. 462.

one able to disturb them,[1] and who, like self-radiant fires, are the impellers of the rivers.[2]

4. That wide-spreading troop (of MARUTS) has issued from a spacious common dwelling-place, (where) EVAYÁMARUT (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness, they sally forth.

5. Let not the sound (of your approach, MARUTS), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm EVAYÁMARUT: that sound wherewith, overcoming (your foes), you who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

Varga XXXIII.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect EVAYÁMARUT; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires.

7. May those RUDRAS, the objects of worship, like resplendent fires, protect EVAYÁMARUT: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. MARUTS, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, EVAYÁ-

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[1] *Na yeshám irí sadhasthe íshṭe* is explained by *Sáyaṇa*, *Marutám swakíye nivâse tishṭatám preritá na íshṭe na íṣate chalayitum,* there is no impeller who has power to cause the movement of the *Maruts* when abiding in their own abode.

[2] That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

MARUT: do you, who are associated in the worship of VISHṆU,[1] drive away, as warriors (scatter their enemies), our secret foes.

9. Adorable MARUTS come to our sacrifice, so that it may be prosperous: hear, undeterred by *Rákshasas*, the invocation of EVAYÁMARUT: abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.[2]

MAṆḌALA VI.

ANUVÁKA I.

ADHYÁYA IV. (*continued*).

SÚKTA I. (I.)

The deity is AGNI; the *Ṛishi* is BHARADWÁJA, son of BṚIHASPATI, who is the *Ṛishi* of nearly the entire Maṇḍala; the metre is *Trishṭubh*.

Varga XXXIV.

1. Thou, AGNI, art the first of the gods; a deity

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[1] *Indra*, it is said, is here again meant.

[2] This *Súkta* is more than ordinarily obscure, abounding in unusual words, and unconnected and ungrammatical constructions: thus the name of the *Ṛishi*, *Evayámarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence: this possibly has led Professor Benfey to regard it as an epithet of the *Maruts* in the vocative singular, and to translate it *sturmvoll Marut*, but this would not get quit of the grammatical incompatibility, as the *Maruts* are always designated in the plural, except when spoken of as a *gaṇa*, a troop or company; moreover, there is no authority for giving to *Evayá* the sense of stormy: *Sáyaṇa* is sufficiently

to whom their minds are devoted;[1] pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess.

2. Offerer of the oblation, frequent celebrator of sacrifice, now sit down on the foot-mark of IḶÁ, accepting the (sacrificial) food, and being glorified: devout men, expectant of great riches, have recourse to thee as to the first (of the gods).

3. Those who are assiduous in (worshipping) thee for riches follow thee, going with many VASUS by the path (of the firmament); thee, the radiant AGNI, of goodly aspect, mighty, fed with burnt-offerings, and blazing every day.

4. Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations; and when delighting, AGNI, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices.[2]

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explicit, and he only follows the *Anukramaṇí*, *Súktam Evayámarudákhyasya átreyasya muner-ársham*, the *Súkta* has for its *Rishi* the *muni* of the race of *Atri*, who is named *Evayámarut*.

[1] *Twam hi Agne prathamo manotá:* the last word is interpreted *devánám mano yatrotam, sambaddham*, where, or on whom, the mind of the gods is attached; or, as more fully explained in the scholia on the *Aitareya Bráhmaṇa*, on this and other texts which occur, II. 10. 1.; *devánám manánsi átáni dridhapravishṭáni yasyám devatáyám sa manotá*. the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called *Manotá*.

[2] *Námáni chid dadhire yajniyáni*, that is, such appellations as *Játavedas*, *Vaiswánara*, and the like; or *námáni*, it is said, may mean hymns, the materials or means of adoration, *stotráṇi namanasádhanáni*.

5. Men exalt thee upon earth: they exalt thee for both kinds of affluence, (cattle and treasure, which thou bestowest upon) men:[1] thou who extricatest (us from evil) art to be known as our preserver, as the unfailing father and mother of mankind.

Varga XXXV.

6. AGNI, who is adorable, affectionate, the offerer of oblations amongst men, the giver of delight, the celebrator of worship, has sat down (upon the altar): let us approach thee, kindled in our dwellings, on bended knees, with praise.

7. Intelligent, hoping for happiness, and devout, we glorify thee, adorable AGNI: do thou, shining with exceeding lustre, lead men to heaven.

8. (We glorify) the lord of men,[2] of ever-existing men; the wise, the destroyer (of foes), the showerer (of benefits) on mankind, the moving, the bestower of food, the purifier, the resplendent, AGNI, who is worshipped for (the sake of) riches.

9. The man, AGNI, who worships thee, who praises thee, who offers oblations to thee with kindled fuel, who presents burnt-offerings to thee with prostrations, he verily, protected by thee, obtains all desired wealth.

10. To thee, mighty AGNI, we offer exceeding adoration with prostrations, with fuel, with oblations: (we glorify thee) on the altar, son of strength, with hymns and with prayers: may we be successful in our efforts (to gain) thy auspicious favour.

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[1] *Janánám* may also mean, for the gift of men, that is, of male posterity.

[2] *Vişpatim vişám şaşvatínám*: the epithet is explained *nityánám ritwigyajamánalakshanánám*, constant, characterizing priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes.

11. Do thou, AGNI, who hast spread heaven and earth with light, who art the preserver (of man), and (who art) to be glorified with praises, shine brightly upon us with abundant food, and with substantial riches.

12. Possessor of wealth, bestow upon us at all times opulence conjoined with dependants, and (grant) abundance of cattle to our sons and grandsons: may there be to us abundant food, satisfying our wishes, and free from blame; and may there be auspicious and reputable (means of subsistence).

13. Royal AGNI, may I obtain from thee thy many and various treasures whereby to be enriched; for, AGNI, who art the desired of multitudes, infinite are the riches (aggregated) in thee, fit, monarch, for thy worshipper.

FIFTH ADHYÁYA.

ANUVÁKA I. (*continued*).

SÚKTA II. (II.)

The deity is AGNI; the *Ṛishi* is BHARADWÁJA; the metre is *Anushṭubh*, except in the last verse, in which it is *Ṣakvarí*.

Varga I.

1. Thou alightest, AGNI, like MITRA, upon the oblation offered with the dry fuel: therefore, beholder of all, possessor of riches, thou cherishest us with food and nourishment.

2. Men verily worship thee with sacrifice and with praises: the inoffensive sun, the sender of rain, the beholder of the universe, proceeds to thee.[1]

[1] The sun, it is said, at the evening enters into fire, whence it is that the latter is visible throughout the night: the term

3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of MANU, desiring happiness, invokes thee to the rite.

4. May the mortal prosper who propitiates thee, (his) benefactor, by holy rites: through the protection of thee who art resplendent, he overcomes those who hate him, as if they were mortal sins.[1]

5. The mortal who feeds thy consecrated burnt-offering with fuel enjoys, AGNI, a dwelling peopled with descendants, and a life of a hundred years.

Varga II.

6. The pure smoke of thee the resplendent spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise.[2]

7. Thou art now to be praised amongst the people,

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for sun, in the text, is *vájin*, he who goes swiftly, and it is an appellative also of fire and wind, as by another text, *agnirváyuh súryas te vai vájinah*, fire, wind, the sun, they verily are *vájins*.

[1] *Sáma-Veda*, I. 365, but the reading of the first line is a little different.

[2] *Dyutá twam kripá rochase*, thou shinest with light by praise; *kripá* is of rather doubtful import: it occurs subsequently in the unmistakeable sense of *díptyá*, with lustre, as if the word was properly in the nominative *krip*; *Sáyaṇa* here explains it by *stutyá*, by praise, metaphorically, or literally, by that which is able to compel the presence of a deity, *abhimukhikaraṇa samarthyá*: it occurs in a passage quoted in the *Nirukta*, 6. 8., where it has apparently the sense of praise; but there is no explanation beyond its derivation from *kṛip*, to be able or capable: *Mahídhara, Yajush*, 17. 10., explains *krípá, sámarthyena, díptyá vá*, by ability, power, or by lustre.

for thou art our well beloved guest, venerated like an elder in a city,[1] and to be cherished like a son.

8. Thou art manifested in the timber, AGNI, by the act of attrition: thou art the bearer (of the oblation), as a horse (is of his rider): thou art like the circumambient wind: thou art food and dwelling;[2] thou art like a (new-born) babe, and variable (in movement) as a horse.

9. Thou consumest, AGNI, the unfallen (trees) as an animal (feeds) upon pasture, when, undecaying deity, the flames of thee who art resplendent shear the forests.

10. Thou enterest as the ministrant priest into the habitations of men who wish to perform sacrifice: render them prosperous, benefactor of mankind: be propitiated, ANGIRAS, by the oblation.

11. Divine AGNI, reverenced as a friend, who art abiding in heaven and earth, communicate our praise to the gods: conduct the offerer of adoration to domestic felicity; and may we overcome our adversaries, our iniquities, our difficulties: may we overcome those[3] (sins

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[1] *Raṇvah puríva júryah, súnur na trayayáyyah:* the first part is interpreted *nagarṇám vriddho hitopadeshṭá rájá iva ramaṇíyah*, to be had recourse to as to an old *Raja* giving good council in a city: the second half, *putra iva pálaníyah*, to be cherished like a son; or *trayayáyya* may be explained, endowed with three merits, learning, penance, devotion; or one having had three births, the natural, investiture with the sacred string, and initiation or preparation for sacred rites, *díkshá*.

[2] *Swadhá gayah* are rendered *annam gṛiham cha*: there is no verb, but the scholiast supplies *bhavasi*, thou art.

[3] The text has *tá tarema*, may we cross over those, which *Sáyaṇa* interprets *janmántarakṛitáni pápáni*.

of a prior existence); may we overcome them by thy protection.

SÚKTA III. (III.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga III.

1. The offerer of sacrifice, born for religious rites, who lives devoted, AGNI, to thee, obtains abundant light, and is a man whom thou, sympathizing in satisfaction with MITRA and VARUṆA, protectest by thy shield[1] from iniquity.

2. He who has presented (oblations) to AGNI, the possessor of desired (wealth), sacrifices with (all) sacrifices, and is sanctified by (all) holy acts: him, the want of excellent (posterity) does not afflict, nor does sin or pride affect such a mortal.

3. When the fearful flames of thee, whose appearance is (as) faultless as (that of) the sun, spread on every side as (if they were) the lowing heifers of the night,[2] then this AGNI, the asylum of all, generated in the woods, is everywhere beautiful.

4. Sharp is his path, and his vast body shines like a horse champing fodder with his mouth, darting forth his tongue like a hatchet, and burning timber to ashes, like a goldsmith who fuses (metal).[3]

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[1] *Tyajasá*, which is explained, *tyájanasádhanena áyudhena*, by a weapon which is the instrument of causing abandonment or escape.

[2] *Heshaswatah ṣurudho na ayam aktoh kutrachid raṇvah*, is not very intelligible: according to *Sáyaṇa*, *ṣurudhah* means obstructors, or removers of sorrow, *i. e.* cows, *ṣokasya rodhayitrír gáh; aktu*, night, he considers put for night-walkers, *Rákshasas rákshasádehswabhútú dadáti*, she, night, gives them their properties, is understood; *raṇvah* is an epithet of *ayaṁ*, this, *Agni*, *ramaníya*, agreeable, beautiful.

[3] *Dravir na drávayati dáru dhakshat*, is, literally, as a

5. He casts (afar his flames) as an archer (his arrows), and sharpens when about to dart his radiance, as (a warrior whets) the edge of his iron (weapons),[1] he who, variously moving, passes through the night, like the light-falling foot of a bird perched upon a tree.

6. Like the adorable sun, he clothes himself with brilliant (rays): diffusing friendly light, he crackles with (his flame): (he it is) who is luminous by night, and who lights men (to their work) by day; who is immortal and radiant; who lights men by day,

Varga IV.

7. Of whom a sound is heard when scattering his rays like (that) of the sun: the brilliant showerer (of benefits) clamours among the (burning) plants: he who, moving not with a shifting, variable motion, but, humbling (our foes), fills the well-wedded earth and heaven with wealth.[2]

8. He who (goes) with sacred (rays), as if with self-harnessed, well-governed (steeds), who shines like lightning with his own scorching (flames), who im-

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melter causes to melt, he burns the timber; or, as *Sáyaṇa* explains it, *yathá swarnakárah swarṇádikam drávayati tathágnir vanam bhasmasát karotí*, as a goldsmith fuses gold and the rest, so *Agni* reduces the wood to ashes: perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them would be more analogous to the burning of timber, or its reduction to ashes.

[1] *Ayaso na dhárám*: *ayas* has here the force of the Latin *ferrum*.

[2] *Á rodasí vasuná supatní, ṣobhanapatike dyává prithivyau dhanena púrayati* is the amplification of the comment, he fills with wealth heaven and earth, both having a brilliant husband or lord: who that is, is not specified, unless it be *Agni* or *Indra*.

pairs the vigour of the MARUTS, he glows radiant and rapid as the-wide-shining sun.[1]

SÚKTA IV. (IV.)

The deity, *Ṛishi*, and metre as before.

Varga V.

1. Son of strength, invoker (of the gods), in like manner as at the worship of the gods by MANU thou didst offer worship with sacrifices, so now, AGNI, with willing mind, worship for us the assenting deities, regarding them as thy equals.

2. May that AGNI, who, like the illuminator of the day, is resplendent and cognisable (by all), grant us commendable food; he who is the life of all, immortal, who knows all that exists, who is our guest, waking amongst men at dawn.

3. Whose great deeds his worshippers now celebrate, who is clothed with light, radiant as the sun, exempt from decay, the purifier, he illumes (all things), and destroys the ancient cities of the dispersed (evil beings).[2]

4. Son of strength, thou art to be praised: AGNI, sitting upon the (sacrificial) viands, has given (to his worshippers), from their birth, habitation and food: giver of strength, bestow strength upon us: triumph like a prince, so that thou mayest abide in our unassailed (dwelling).

5. He who whets his (gloom)-dispersing (radiance), who eats the (offered) oblation, a sovereign like VÁYU,

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[1] *Ṛibhur-na* is explained *uru bhásamana súrya iva.*

[2] *Aṣnasya chid*: from *aṣ* to pervade, *vyáponaṣílaṣya*, of the pervader, that is, according to *Sáyaṇa*, *Rákshasádeh*, of the *Rákshasas*, and the like it may possibly be intended for a proper name.

overcomes the nights: may we prevail (over him) who is not a donor of the oblations that are due, (AGNI), to thee, and do thou, (swift) as a horse, be the destroyer of the foes assailing (us).

Varga VI.

6. Thou overspreadest, AGNI, heaven and earth with radiance, like the sun with his lustrous rays: the wonderful AGNI disperses the glooms like the adored (sun) moving on his path, imbued with light.

7. We celebrate thee, who art most adorable, with sacred praises:[1] hear, AGNI, our laudation: the leaders (of rites) earnestly honour thee with offerings, thee who art divine like INDRA, and like VÁYU in strength.

8. Quickly conduct us, AGNI, by unmolested paths, to riches and prosperity: (convey us) beyond sin: those delights which thou givest to thine adorers (extend) to him who (now) glorifies thee, and may we, living for a hundred winters, and blessed with excellent posterity, be happy.

SUKTA V. (V.)

The Deity, *Ṛishi,* and metre as before.

Varga VII.

1. I invoke thee, AGNI, the son of strength, the youthful, the irreproachable, the very young; thee who art wise, the sought of many, the merciful, who bestowest treasures acceptable to all.

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1 *Arkaṣokaih, praṣasyair díptikaraṇaih stotraih,* with excellent illustrating praises, or it may be an epithet of *Agni* with *yukta* understood, endowed with, or possessed of, excellent radiance; *praṣasyaír diptibhir yuktam agnim*: *Mahídhara, Yajur-Veda,* 33. 13., explains it *arkavat ṣuchante,* which shine like the sun; and hence *arhasokaih* means, he says, *mantraih,* with prayers.

2. Bright-blazing AGNI, invoker of the gods, to thee the adorable deities[1] have appropriated, by night and day, the riches (of the oblation): they have deposited in the purifier (AGNI) all good things, as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage JÁTAVEDAS, thou bestowest continually wealth upon the sacrificer.

4. Do thou, protector of (thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5. He who propitiates thee, son of strength, with sacrifice, with fuel, with prayers, with praises, shines immortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food.

6. Accomplish quickly, AGNI, that for which thou art solicited: endowed with strength, oppose by strength our adversaries: be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns.

7. May we obtain through thy protection, AGNI, that which we desire: giver of riches, may we obtain of thee riches and descendants: desiring food, may we obtain food: may we obtain, imperishable AGNI, imperishable fame (through thee).[2]

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[1] *Yajniyásah, yajnárhah,* entitled to sacrifices, an appellative ordinarily applied to the *devas;* but here the scholiast would render it *yajamánah,* the sacrificers, a sense obviously incompatible with what follows.

[2] *Yajur-Veda,* 18. 74.

SÚKTA VI. (VI.)

The deity, *Ṛishi*, and metre as before.

Varga VIII.

1. He who is desirous of food has recourse with a new sacrifice, approachable son of strength, (AGNI), to thee, the consumer of forests, the dark-pathed, the bright-shining, the ministrant (to the gods) of (sacrificial) food, the divine;

2. (Thee who art) white-hued, vociferous, abiding in the firmament, (associated) with the imperishable, resounding (winds), the youngest (of the gods), AGNI, who, purifying and most vast, proceeds, feeding upon numerous and substantial (forests).

3. Pure AGNI, thy bright flames, fanned by the wind, spread wide in every direction, consuming abundant (fuel); divine, fresh-rising, they play upon the woods, enveloping them in lustre.

4. Resplendent AGNI, thy bright rays, horses let loose (from the rein), shear the earth;[1] thy (band of flame), mounting above the high-lands of the many-tinted (earth),[2] blazes fiercely.

5. The flame of the showerer, (AGNI), repeatedly descends like the hurled thunderbolt of the rescuer of the cattle: like the prowess of a hero is the destroying (energy) of AGNI: irresistible and fearful, he consumes the forests.

6. Thou overspreadest the accessible places of the

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[1] *Ksháṁ vapanti, muṇḍayanti,* lit. shave the earth, the plants of which constitute the hair: see vol. I. p. 178, verse 4.

[2] *Yátayamáno adhi sánu priṣneh, bhúmer-upari parvatágrádikam prati swakíyam agram vyáparayan,* displaying its own point or flame upon the summit, and the like, of the mountains upon the earth: volcanic eruptions may be possibly alluded to.

earth with light by the energy of thy powerful, exciting (influence): do thou disperse all perils, and, baffling (our) adversaries by thy mighty (powers), destroy (our) foes.

7. Wonderful AGNI, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite.[1]

SÚKTA VII. (VII.)

AGNI as VAIṢWÁNARA is the deity; the *Rishi* is as before; the metre of the two last stanzas is *Jagatí*, of the rest *Trishṭubh*.

Varga IX.

1. The gods have generated VAIṢWÁNARA,[2] AGNI, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods).[3]

2. (The worshippers) glorify together, (AGNI), the bond of sacrifices,[4] the abode of riches, the great

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[1] In the first half of the stanza the word *chitra*, wonderful, in the second, *chandra*, delightful, are alliteratively repeated, *sa chitra chitram chitayantam asme chitrakshatra chitratamam*, and *chandram rayim chandra chandrábhih*, &c.

[2] *Devá* may also be applied to the priests who generate *Agni* by attrition: *Vaiṣwánara* is variously explained, but it most usually implies, what or who belongs to, or is beneficial to, all (*viṣwa*) men (*narah*).

[3] *Sáma-Veda*, I. 67, II. 490; *Yajur-Veda*, 7. 24.: *Mahídhara's* explanation is to the same effect as *Sáyaṇa's*, only more full.

[4] *Nábhim yajnánám*: *nábhi* is here explained *nahanam*, *bandhakam*, the connecting link or binding of different religious rites.

receptacle of burnt-offerings: the gods generate VAIṢWÁNARA, the conveyer of oblations, the emblem of sacrifice.[1]

3. The offerer of (sacrificial) food becomes wise, AGNI, from thee: from thee heroes become the vanquishers of foes: therefore do thou, royal VAIṢWÁNARA, bestow upon us enviable riches.

4. All the worshippers together praise thee, immortal AGNI, when born like an infant: when thou shinest, VAIṢWÁNARA, between the parental (heaven and earth), they obtain immortality through thy (sacred) rites.

5. AGNI, VAIṢWÁNARA, these thy mighty deeds no one can resist: when born on the lap of thy parents,[2] thou hast stationed the banner of the days on the paths of the firmament.

6. The summits of the firmament are measured by the light of VAIṢWÁNARA, the manifester of ambrosial (rain): all the regions are overspread (by the vapour) on his brow,[3] and the seven gliding (streams) spring from thence like branches.

7. VAISWÁNARA, the performer of sacred acts, is he who made the regions; foreseeing (he has made) the luminaries of heaven, and has spread throughout all worlds; the irresistible guardian (of all), the protector of ambrosial (rain).

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1 *Sama-Veda,* II. 492.

2 That is, according to the scholiast, in the *antariksha,* or firmament.

3 This idea has occurred before: the smoke that rises from sacrificial fires becomes clouds in the atmosphere, whence rain falls and rivers are filled.

SÚKTA VIII. (VIII.)

The deity and *Ṛishi* as before; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga X.

1. I commemorate promptly at the holy ceremony the might of the all-pervading JÁTAVEDAS, the showerer, the radiant: new, pure, and graceful praise issues (from me), like the *Soma*-juice (from the filter), to AGNI VAIṢWÁNARA.

2. That AGNI who, as soon as born in the highest heaven, the protector of sacred rites, protects the pious acts (of men), he has made the manifold firmament: VAIṢWÁNARA, the performer of good deeds, has attained heaven by his greatness.

3. The friend (of all), the wonderful (AGNI), has upheld heaven and earth: he has hidden darkness within light: he has spread out the two sustaining (worlds, heaven and earth), like two skins: VAIṢWÁNARA comprehends all (creative) energy.

4. The mighty MARUTS have seized upon him on the lap of the waters (in the firmament), and men have acknowledged him as their adorable sovereign: MÁTARIṢWAN, the messenger of the gods, has brought AGNI VAIṢWÁNARA (hither) from the distant (sphere of the) sun.

5. To those, AGNI, who repeat new (praises) to thee, the object of their worship from age to age, grant riches and famous (posterity): strike down, undecaying sovereign, the sinner with thy blaze like the thunderbolt, as if he were a tree.

6. Grant, AGNI, to us who are affluent in (offerings), wealth that cannot be taken away, that is exempt from decay, and that comprehends excellent male descendants: may we obtain, AGNI VAIṢWÁNARA, hun-

dreds and thousands of viands through thy protection.

7. Adored AGNI, present in the three worlds, protect thy worshippers with thine irresistible protections, preserve the strength of us who offer (oblations): glorified (by us), AGNI VAIṢWÁNARA, transport us (beyond evil).

SÚKTA IX. (IX.)

Deity, *Ṛishi*, and metre as before.

Varga XI.

1. The dark day and the light day revolve alternate, affecting (the world) by their recognisable (properties): AGNI VAIṢWÁNARA, manifested like a prince, dispels darkness by his lustre.

2. I understand not the threads (of the warp), nor the threads of the woof, nor that (cloth) which those who are assiduous in united exertion weave: of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below.[1]

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[1] The first half of the stanza reads *náham tantum na vijánámy-otum, na yam vayanti samare atamánáh,* and implies, according to those who know tradition, *sampradáyavidah,* says *Sáyaṇa,* a figurative allusion to the mysteries of sacrifice: the threads of the warp, *tantu,* are the metres of the Vedas, those of the woof, *otu,* the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the *átmavidah,* or, *Vedántis,* understand it as alluding to the mysteries of creation, the threads of the warp being the subtile elements, those of the woof the gross, and their combination the universe: either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda: it is less easy to give intelligibility to the second half, *kasya swit putra iha vaktwáni, paro vadáti avareṇa pitrá,* and the scholiast does not materially help us: of whom (may) the son (say) in this world the words that are to be said, (which) the subsequent (may say) by the

3. He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe); who is the protector of ambrosial water, sojourning both above and below, and contemplating (the world) under a different (manifestation).[1]

4. This VAIŚWÁNARA is the first offerer of burnt-offerings: behold him: this is the light immortal amongst mortals: he has been born in a bodily shape, immoveable, all-pervading, immortal, ever increasing.

5. A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness.[2]

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father being after or below, is, with a little assistance, the literal translation: *Sáyaṇa* explains *putra* by *manushya*, a man, *vaktwáni* by *vaktavyáni*, *para* by *parastát*, or *amushmin loke varttamáno yah súryah*, the sun who is abiding in the other or future world, he being instructed, *anuśishtah san*, by the father abiding below, or in this world, *pitrá avastát asmin loke varttamánena*, that is, by *Agni Vaiśwánara*, *vaiśwánarágnina*, as it is elsewhere said, *vaiśwánarasya putro asau parastád-divi ya sthitah*, he is the son of *Vaiśwánara*, who is stationed above, or in heaven: all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by *Agni*, his parent or source, the sun being no more than the *Agni* of heaven: as regards the mysteries of creation, *Sáyaṇa* explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

[1] Or as the sun, whilst upon earth *Agni* or *Vaiśwánara* is manifest as fire.

[2] According to the *Vedánti* view of the text, the light is *Brahma*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramátmá*, supreme spirit.

all the gods being of one mind, and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (VAIṢWÁNARA).

6. Mine ears are turned (to hear him), mine eyes (to behold him); this light that is placed in the heart (seeks to know him); my mind, the receptacle of distant (objects), hastens (towards him): what shall I declare (him)? how shall I comprehend him?

7. All the gods, alarmed, venerate thee, AGNI, abiding in darkness: may VAIṢWÁNARA preserve us with his protection: may the immortal AGNI preserve us with his protection.

SÚKTA X. (X.)

The deity is AGNI; the *Ṛishi* as before; the metre is *Trishṭubh*, except in the last verse, in which it is *Viráj*.

Varga XII.

1. Place before you at the progressive, uninterrupted sacrifice, the divine, adorable, perfect AGNI, with prayers; for he, the resplendent JÁTAVEDAS, makes us prosperous in sacred rites.

2. Brilliant, many-rayed AGNI, invoker of the gods, kindled with many fires, (hear) this (praise) of men; which delightful praise, pure as the clarified butter (that has been filtered), his worshippers offer unto him as MAMATÁ (formerly offered it).

3. He thrives in abundance amongst men, who, pious, presents to AGNI (oblations) with prayers: the wonderfully radiant AGNI places him with marvellous protection in the enjoyment of pasturage full of herds of cattle.

4. The dark-pathed, as soon as generated, filled with his afar-seen light the two spacious (worlds):

he, the purifier, is now beheld dispersing with his radiance the thick glooms of night.

5. Bestow quickly, AGNI, upon us who are affluent (in oblations), wondrous wealth, with abundant viands, and protections, such as enrich other men with wealth, with food, and with male descendants.

6. AGNI, desirous (of the offering), accept this sacrifice, this food which the presenter (of the oblation), sitting down (before thee), offers unto thee: accept the blameless (praises) of the BHARADWÁJA (race), and favour them that they may obtain many sorts of food.

7. Scatter (our) enemies; augment our abundance; and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters.

SÚKTA XI. (XI.)

Deity, *Ṛishi*, and metre as before.

Varga XIII.

1. AGNI, invoker of the gods, do thou who art adorable, being instigated by us, worship at our present rite the foe-repelling (troop) of the MARUTS, and bring to our sacrifice MITRA and VARUṆA, the NÁSATYAS, and Heaven and Earth.

2. Thou art amidst mortals at the celebration (of sacrifice), the invoker of the gods, (thou who art) most deserving of praise, a divinity doing us no harm: the bearer (of the oblation) offers (the gods), AGNI, thine own body with purifying flame as if with their mouth.

3. Praise, solicitous of wealth, is ever addressed, AGNI, to thee, inasmuch as thy manifestation (enables) the worshipper to sacrifice to the gods, when the pious sage, the most earnest adorer amongst the ANGIRASAS,

the reciter (of the hymn), repeats at the ceremony the gratifying measure.

4. The brilliant AGNI, mature in wisdom, has shone resplendently: offer worship to the wide-spread heaven and earth, thou whom, well-fed, the five races of men, bearing oblations, propitiate, with (sacrificial) food, as if thou wast a mortal guest.

5. When the holy grass has been cut, (to be presented) to AGNI, with the oblation; when the well-trimmed ladle, filled with butter, has been lifted up; then thy receptacle, (the altar), has been prepared on the surface of the earth, and the sacred rite is had recourse to, as light (concentrates) in the sun.

6. AGNI, many-rayed, invoker of the gods, blazing with brilliant fires, bestow upon us riches; and may we, Son of strength, clothing thee with oblations, overcome iniquity (like) a foe.

SÚKTA XII. (XII.)

Deity, *Ṛishi*, and metre as before

1. AGNI, the invoker of the gods, the lord of sacrifice, abides in the dwelling of the institutor of the rite,[1] to offer sacrifice to heaven and earth: he, the Son of strength, the observer of truth, has overspread (the world) from afar, like the sun, with light.

Varga XIV.

2. Adorable and resplendent AGNI, to whom, mature in wisdom, the worshipper offers oblations at every sacred rite, do thou, who art present in the three (worlds), move with the speed of the traverser

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[1] *Toḍasya*, from *tud*, to torment or distress, he who is distressed by ascetic devotion, *tapasá píḍyate*, that is, the *yajamána*.

(of the sky, the sun), to convey the valuable oblations of men (to the gods).

3. He, whose pure and spreading flame blazes in the forest, shines with increasing intensity, like the sun[1] on his (celestial) path: rushing like the innoxious (wind)[2] amongst the plants, immortal, unimpeded, he lights up (all things) by his own (lustre).

4. AGNI, who knows all that exists, is propitiated in our dwelling by our praises, like those gratifying (commendations which proceed) from one soliciting (a favour):[3] feeder upon trees, consumer of forests, impetuous in act as the bull, the (progenitor of calves), he is glorified by the celebration of sacrifices.

5. They glorify his flames in this world: when, easily thinning the woods, they spread over the earth: he, who glides along unarrested, and rapid in movement as a fast flying thief, shines over the desert.

6. Quick-moving AGNI, kindled with all (thy) fires, (guard) us from reproach: thou bestowest riches, thou scatterest adversaries: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

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[1] *Todo adhvan na:* here *toda* is said to signify the sun as the *sarvasya preraka*, the urger, impeller, or animator of all.

[2] *Adrogho na* may also mean, according to *Sáyaṇa*, as of one not liable to be oppressed or harmed, *adrogdhavya*, or it may imply the vital air, the non-injurer, the sustainer of all, *práṇa rúpeṇa sarveshám adrogdhá*, that is, the wind, *váyuh*.

[3] *Etarí na*: *etari* is explained *gantari*, a goer; *yáchamane purushe vidyamánáni stotráṇi yathá atyantam sukhakaráṇi* like praises which being present in a man soliciting, going, or applying to another, are the yielders of very great pleasure.

SÚKTA XIII. (XIII.)

The deity, *Rishi*, and metre as before.

Varga XV.

1. Auspicious AGNI, all good things proceed from thee, like branches (from the trunk) of a tree, renowned riches, vigour for the destruction of foes, the rain of heaven: thou art to be glorified, the sender of the waters.

2. Do thou, who art adorable,[1] bestow upon us precious wealth: beautiful with radiance, thou passest (around) like the circumambient (wind): thou, divine AGNI, art like MITRA, the giver of abundant water and ample wealth.

3. That man, the protector of the virtuous, destroys, AGNI, his enemy by his strength, and baffles, intelligent, the might of (the *Asura*) PANI, whom thou, the wise, the parent of sacrifice, consentient with the grandson of the waters,[2] encouragest (in the hope) of riches.

4. The mortal who by praise, by prayers, by sacrifices, attracts, Son of strength, thy heightened (radiance) to the altar, enjoys all-sufficiency and corn, and abounds in wealth.

5. Grant, Son of strength, to men (who praise thee), those abundant viands and excellent descendants, (that may contribute) to their prosperity: grant also that copious sustenance from cattle, which by thy

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[1] *Twam Bhago na* might be rendered, thou like *Bhaga*; but the scholiast makes the first an adjective, *bhajaníya*, to be worshipped or propitiated, and considers *na* as *nas*, us.

[2] *Sajoshá naptrápám*, the grandson of the waters is said here to mean the lightning, *vidyutágniná sangatas-twam*, thou associated with the lightning-fire.

strength thou takest away from a churlish and malignant adversary.

6. AGNI, Son of strength, do thou who art mighty be our councillor: give us sons and grandsons, together with food: may I, by all my praises, obtain the fulfilment of my desires: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

SÚKTA XIV. (XIV.)

The deity and *Ṛishi* as before; the metre is *Anushṭubh*, except in the last verse, in which it is *Ṣakvarí*.

Varga XVI.

1. May the mortal who propitiates AGNI by devotion and worship, together with praises, quickly become distinguished as first (amongst men), and acquire ample food for the support (of his children).

2. AGNI verily is most wise; he is the chief performer of religious rites, a holy sage: the progeny of men glorify AGNI as the invoker of the gods at sacrifices.

3. The manifold treasures of the enemy (detached from them) are emulous, AGNI, for the preservation (of thy worshippers): men who worship thee, triumphing over the spoiler, seek to shame him who celebrates no sacred rite by (their) observances.

4. AGNI bestows (upon his worshippers) a male descendant, (the performer of good) works, the subduer of foes, the protector of the virtuous, at whose appearance his enemies tremble through fear of his prowess.

5. The mighty and divine AGNI, endowed with knowledge, protects the mortal from reproach whose rich (offerings) are unobstructed (by evil spirits), and unshared by other (offerers) at sacrifices.

6. Divine AGNI, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our difficulties: may we overcome them by thy protection.[1]

SÚKTA XV. (XV.)

The deity is AGNI; the *Ṛishi* either VÍTAHAVYA, of the family of ANGIRAS, or BHARADWÁJA, as before; the metre varies; that of the first, second, fourth, fifth, seventh, eighth, and ninth stanzas is *Jagatí*; of the third and fifteenth, *Ṣakvarí*; of the sixth, *Atiṣakvarí*; of the seventeenth, *Anushṭubh*; of the tenth and following four, and of the sixteenth and nineteenth, *Trishṭubh*.

Varga XVII.

1. Propitiate by praises this guest who wakes at dawn, the cherisher of all people, who on every occasion descends, pure of origin, from heaven, and, present as the embryo (in the wood of attrition), consumes immediately the offered (oblation).

2. Wonderful AGNI, whom, adorable and upward flaming, the BHṚIGUS regard as a friend, deposited in the wood of (attrition), be pleased with VÍTAHAVYA,[2] since thou art glorified by (his) praise every day.

3. Do thou, who art unresisted, become the benefactor of him who is skilled (in sacred rites), his defender against a near or distant enemy: Son of strength, who art ever renowned, grant wealth and a dwelling to VÍTAHAVYA, the offerer of the oblation.[3]

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[1] This is the same passage as occurs in *Súkta* III. v. 11, see p. 385.

[2] If applied to *Bharadwája* this will be an appellative, he by whom oblations are offered.

[3] *Vítahavyáya bharadwájáya*, either of these may be taken as the name or the epithet; to *Vítahavya*, the bearer, *bharat*, of

4. Propitiate with pious praises the radiant AGNI, your guest, the guide to heaven, the invoker of the gods (at the sacrifice) of MANU, the celebrator of holy rites, the speaker of brilliant words like a learned sage, the bearer of oblations (to the gods), the lord, the divine.

5. (Propitiate him) who shines upon the earth with purifying and enlightening lustre, as the dawns with light; him, who like (a warrior) discomfiting (his foes) quickly blazed forth in the contest in defence of ETASA;[1] him, who is satiated (with food), exempt from decay.

Varga XVIII.

6. Worship repeatedly the adorable AGNI with fuel; (him) who is ever your dear friend, your guest: approach the immortal AGNI with praises, for he, a god among gods, accepts our homage.

7. I glorify with praise the kindled AGNI, pure, purifying, permanent, (placed) before (us) at the sacrifice: let us celebrate with pleasant (hymns) the wise AGNI, the invoker of the gods, the adored of many, the benevolent, the far-seeing, him who knows all that exists.

8. Thee, AGNI, have gods and men in every age retained as their messenger, immortal bearer of oblations, beneficent, adorable: they have placed him with reverence (upon the altar), vigilant, pervading, the protector of mankind.

9. Showing grace, AGNI, to both (gods and men),

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the oblation, *vája*, or to *Bharadwája*, by whom is offered, *víta*, the oblation, *havya*.

[1] See vol. I. p. 165, verse 15: *Mahídhara*, *Yajush*, 17. 10., explains *etaśa* by its other meaning, a horse, but his interpretation of the passage is not very distinct.

and at each sacred rite the messenger of the gods, thou traversest earth and heaven: inasmuch as we offer thee worship and praise, therefore do thou, who art the guardian of the three (regions), be auspicious to us.[1]

10. We of little wisdom adore the most wise AGNI, the well-formed, the well-looking, the graceful-moving: may AGNI, who knows all things that are to be known, offer the sacrifice: may he announce the oblation to the immortals.

Varga XIX.

11. Thou cherishest, thou protectest, AGNI, that man who offers worship, hero, to thee, the far-seeing: thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.[2]

12. Protect us, AGNI, from the malignant, preserve us, mighty one, from wickedness: may the offering come to thee free from defects; may desirable riches, by thousands, (reach us).

13. AGNI is the invoker of the gods, the lord of the house, the ruler, who knows all that is, knows all existing beings; he is the most assiduous worshipper amongst gods or men: let him who is observant of truth offer worship.

14. AGNI, minister of the sacrifice, bright with purifying lustre, approve of that (worship) which is

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[1] This and the two preceding stanzas occur in the *Sáma-Veda*, II. 917—919.

[2] *Yajnasya vá niṣitim vá uditím vá:* the first is explained by *Sáyaṇa, sanskára,* perfection, accomplishment; the second, *udgamanam,* going up or over, perhaps, finishing: the relation of either to *yajna* is questionable, as they are both separated from it by the disjunctive, *vá,* or.

this day celebrated by the institutor of the rite: thou verily art the sacrificer, therefore address the worship (to the gods); and since by thy greatness thou art all-pervading, therefore, youngest (of the gods), accept the oblations which are to-day (presented) to thee.

15. Look, AGNI, upon the (sacrificial) viands duly deposited (upon the altar): Heaven and Earth detain thee to sacrifice (to the gods): opulent AGNI, protect us in battle, whereby we may pass safe over all evils: may we pass over those of a prior existence; may we pass over them by thy protection.[1]

Varga XX.

16. Bright-rayed AGNI, sit down first with all the gods, upon the altar lined with wool, a nest (of perfumes) and suffused with *ghí*,[2] and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation.[3]

17. The priests churn thee, AGNI, as was done by ATHARVAN, and bring him from the glooms of night, wandering deviously, but not bewildered.[4]

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[1] See the last verse of the preceding *Súkta*.

[2] *Urṇávantam, kutáyinam ghritavantam:* the stanza is quoted in the *Aitareya Bráhmaṇa*, with a partial explanation, which is amplified by *Sáyaṇa*: the altar is built up like the nest of a bird, *kuláya*, with circles, *paridhayah*, of the wood of the *khayar* or *devadáru*, in which, *avisambandah romaviseshah*, sheep's wool; and fragrant resins, the materials of incense (*guggulu dhúpasádhanam*), are placed, *ete uttaravedyám sthápitáh sambhárúh*, these appurtenances are placed in the northern altar.

[3] *Savitre yajamánáya*, according to *Sáyaṇa*, should be in the genitive case, *shashṭyarthe chaturthyeshá;* but in his comment on the *Bráhmaṇa* he explains the terms *anushthátre yajamánáya tadupakárártham*, for the sake of the benefit of the sacrificing institutor of the ceremony.

[4] *Anhúyantam amúram:* the first refers, according to the

18. Be born, Agni, at the sacrifice, for the welfare of the offerer (of the oblation) to the gods: bring hither the immortal deities, the augmenters of the (sacred) rite: present our sacrifice to the gods.

19. Lord of the house, Agni, we, amongst men, promote thine increase by fuel: may our domestic fires be supplied with all that is essential:[1] enliven us with brilliant radiance.

ANUVÁKA II.

ADHYÁYA V. (*continued*).

Sukta I. (XVI.)

The deity is Agni, the *Rishi* Bharadwája; the metre is *Gáyatrí*, modified in the first, sixth, seventh, and eighth verses as *Varddhamáná Gáyatrí*, and, with the exception of the twenty-seventh, forty-seventh, and forty-eighth verses, in which it is *Anushṭubh*, and of the forty-sixth, in which it is *Trishṭubh*: the *Súkta* is of unusual length in this part of the Veda.

1. Thou, Agni, hast been appointed by the gods, the ministrant for men, the descendants of Manu, at all sacrifices.[2] Varga XXI.

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scholiast, to the legend of *Agni's* attempting at first to run away from the gods, *devebhyah paláyamánam*.

[1] *Asthúri* for *asthúríṇi gárhapatyáni santuisthúri* is properly a one-horse car or waggon which brings either the *Soma*-plant or fuel: with the negative prefix *asthúri* it implies a non-one-horse cart, that is, a cart with a full team, and, metonymically, its contents, or a full supply of what is wanted for a perfect sacrifice, such as obtains children, cattle, riches, *asthuríṇi*, *putra paśu-dhanádibhih sampúrṇáni*.

[2] *Sáma-Veda*, i. 2., ii. 824.

2. Therefore do thou at our sacrifice offer oblations to the great deities with exhilarating flames: bring hither the gods: offer them worship.[1]

3. AGNI, doer of great deeds, creator, thou knowest (how to travel over) with speed (great) roads and (little) paths[2] at sacrifices.

4. BHARATA,[3] with the presenters of the oblation, has joyfully praised thee in thy (twofold capacity),[4] and has worshipped thee, the adorable, with sacrifices.

5. As thou hast conferred these many blessings upon DIVODÁSA when presenting libations, (so now grant them) to the (actual) offerer, BHARADWÁJA.

Varga XXII.

6. Hearing the adoration of the sage, do thou, who art the immortal messenger, bring hither the celestial people.

7. Pious mortals invoke thee, divine AGNI, at sacrifices, to convey their (sacrificial) food to the gods.

8. I glorify thy splendour, and the acts of thee the liberal giver: all who, (through thy favour) enjoy their desires, glorify thee.

9. Thou hast been appointed by MANU, the invoker

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[1] *Ibid.* II. 825.

[2] *Adhvanah pathaṣcha* are explained severally *mahamárgán*, great roads, *kshudra márgán-scha*, little roads or paths; that is, according to *Sáyaṇa*, put the sacrificer into the right way when he is going wrong in the ceremonial or sacrifice.

[3] *Sáyaṇa* considers *Bharata* here to be the *Rájá*, the son of *Dushyanta*.

[4] In the character of bestowing what is wished for, and removing what is undesired, is twofold; *ishṭa práptyanishṭa-pariháraṛúpenágnir dwidhá.*

of the gods, the most wise bearer of oblations (to them) by thy mouth: worship, AGNI, the people of heaven.

10. Come, AGNI, to the (sacrificial) food: being lauded, (come) to convey the oblation (to the gods): sit down as the ministrant priest upon the sacred grass.[1]

Varga XXIII.

11. We augment thee, ANGIRAS, with fuel and with butter: blaze fiercely, youngest (of the gods).[2]

12. Divine AGNI, bestow upon us (wealth), excellent, great, and (comprehending) worthy male descendants.[3]

13. The sage, ATHARVAN, extracted thee from upon the lotus-leaf, the head, the support of the universe.[4]

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[1] *Sáma-Veda*, I. 1., II. 10.: the stanza is twice translated by Mr. Colebrooke in his Essays on the Religious Ceremonies of the Brahmans. Asiatic Researches, vol. v., p. 364; vol. VII., p. 272.

[2] *Sáma-Veda*, II. 11., *Yajur-Veda*, 3. 3.

[3] *Sáma-Veda*, II. 12.: *suvíra* or *suviryya* always implies having male descendants, *bonos viros habens*, or *bonorum virorum possessio*.

[4] *Twám pushkarád adhi atharvo niramanthata, múrddhno viswasya vághatah*: the verse occurs in the *Sáma-Veda*, I. 9, and the *Yajush*, 11. 32.: according to *Sáyaṇa*, *pushkarád-adhi* means *pushkaraparṇe*, or the lotus-leaf, as by the text *pushkara-parṇe Prajápatir bhúmim aprathayat*, upon the lotus-leaf *Prajápati* made manifest the earth, which probably suggested one of the accounts of the creation in Manu 1.: hence, as it supported the earth it may be termed the head, *múrddhan*, or the bearer, *vághata* for *váhaka*, of all things: *Mahídhara* cites a text to shew that *atharvan* means *práṇa*, vital air or life, and *pushkara*, water, and explains the passage, the vital air extracted fire or animal heat from the water, *práṇa udakasakásád-agnim niseshena mathitaván*: to *vághata* he assigns the usual import of *ritvij*, ministrant priest, and explains the last sentence, all the priests churned thee out of the head or top of the wood of attrition: he gives also another explanation, which agrees with that of *Sáyaṇa*.

14. The *Ṛishi*, DADHYANCH, the son of ATHARVAN, kindled the slayer of VṚITRA, the destroyer of the cities of the *Asuras*.

Varga XXIV.

15. (The *Ṛishi*) PÁTHYA, the showerer, kindled thee, the destroyer of the *Dasyu*, the winner of spoil in battle.

16. Come, AGNI, that I may address to thee other praises in this manner:[1] augment with these libations.

17. Wheresoever, and upon whatsoever thy mind is directed, thou bestowest uncommon vigour, and there thou makest thine abode.

18. Let not thy full (blaze) be distressing to the eye,[2] giver of dwellings to thy humble votaries, and, therefore accept our worship.

19. AGNI, the bearer (of oblations), the destroyer of the enemies of DIVODÁSA, the cognisant of many, the protector of the good, has been brought hither (by our praises).

Varga XXV.

20. Surpassing all earthly things, may he bestow upon us riches, destroying his enemies by his greatness, unresisted, unassailed.

21. Thou hast overspread, AGNI, this vast (firmament) with radiant concentrated lustre, recent like that of old.

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[1] *Itthetará girah*: *ittha*, *anena prakáreṇa*, thus, in this manner: *itará*, other, may mean also, according to *Sáyaṇa*, offered by others, or by the *Asuras*, *asuraih kṛitá*: in his commentary on the *Aitareya Bráhmaṇa*, where the verse is cited, 3. 49., he understands it differently, or, other than those offered to the gods, or adverse to the gods, propitiatory of the *Asuras*, *asurebhyah hitáh devavákyádítará devavirodhinya ityarthah*.

[2] The text has *nahi púrttam akshipadbhuvat*: *akshi-pat*, *akshṇo pátakam vináśakam*, the offender or destroyer of the eye: the verse occurs *Sáma-Veda*, I. 7., II. 57., and *Yajur-*

22. Sing praise and offer sacrifice, my friends, to the foe-discomfiting, the creator, AGNI.

23. May that AGNI indeed sit down (at our sacrifice), who in every age of man has been the invoker of the gods, the doer of wise deeds, the messenger of the gods, the bearer of oblations.

24. Giver of dwellings, worship on this occasion the two regal divinities, MITRA and VARUṆA, whose acts are holy, the ÁDITYAS, the company of the MARUTS, and heaven and earth.

25. Son of strength, AGNI, the glorious radiance of thee who art immortal, bestows food upon (thy) mortal worshipper.

Varga XXVI.

26. May the donor (of the oblation), propitiating thee by his acts to day, be exalted, and (rendered) very opulent: may (such) mortal be diligent in (thy) praise.

27. Those, AGNI, who are protected by thee, wishing for the whole (term of) life (obtain it), overcoming hostile assailants, destroying hostile assailants.

28. May AGNI, with his sharp flame, demolish the devourer (of the oblation): may AGNI grant us riches.

29. JÁTAVEDAS, all-beholder, bring us wealth with good posterity: doer of good deeds, destroy the *Rákshasas*.

30. Preserve us, JÁTAVEDAS, from sin: enunciator of prayer,[1] protect us from the malevolent.

Veda, 26. 13., the preceding verse also occurs in the former 11. 56.

[1] *Brahmaṇaskave* is explained *mantrasya ṣabdayitar*, oh sounder or articulator of prayer; for *Agni*, it is said, generates articulate sound, and the *Smṛiti* is cited as authority; *manah*

Varga XXVIII.

31. The malevolent mortal who threatens us with murderous weapon, from him defend us, and also from sin.

32. Scatter, divine AGNI, by thy flame, that evil-doer, the man who seeks to kill us.

33. Subduer of foes, grant to BHARADWÁJA infinite happiness and desirable wealth.

34. May AGNI, propitiated by praise, desirous of (sacrificial) affluence, kindled, bright, and fed with burnt-offerings, destroy all adversaries,[1]

35. Radiant in the embryo of the maternal (earth), on the imperishable (altar); the cherisher of the paternal (heaven),[2] sitting on the seat of sacrifice.

36. Bring to us, JÁTAVEDAS, all-beholder, food with progeny; such (food) as is brilliant in heaven.[3]

37. Strength-begotten AGNI, we, offering (sacrificial) food, address praises to thee who art of pleasing aspect.[4]

38. We have recourse, AGNI, to the shelter of thee,

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káyágnim áhanti, sa prerayati mánutam, marutas-tu urasi charan, mandram janayati swaram, mind excites the fire of the body, that excites the collective vital airs, and they, passing into the breast, engender agreeable, articulate sound.

[1] *Sáma-Veda,* I. 4., II. 746.; *Yajur-Veda,* 33. 9.: *Mahídhara* interprets the first part somewhat differently, *Agni* entirely destroys all by manifold worship.

[2] *Garbhe mátuh, pitushpitá*: here, as before, the mother of *Agni* is the earth, the father is heaven: *Agni* is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of burnt-offerings: also *Sáma-Veda,* II. 747.

[3] *Sáma-Veda,* II. 748.

[4] *Ibid.* II. 1055.

the lustrous, the golden-feathered, as to the shade (of a tree).[1]

39. Thou, AGNI, who art like a fierce archer, or like a sharp-horned bull, hast destroyed the cities (of the *Asuras*).[2]

40. (Worship) that AGNI whom (the priests) bear in their hands like a new-born babe; the devourer (of the oblation), the (conveyer of the) holy sacrifices of men.

Varga XXIX.

41. Conduct the divine (AGNI), the bestower of infinite wealth, to (receive charge of) the food of the gods: let him sit down on his appropriate seat.

42. (Welcome him) as soon as born, like a beloved guest, and place the lord of the mansion upon the sacred (altar) whence wisdom is derived.[3]

43. Harness, divine AGNI, thy well-trained horses, who bear thee quickly to the sacrifice.[4]

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1 *Sáma-Veda*, II. 1056.

2 The scholiast here identifies *Agni* with *Rudra* as the destroyer of the cities of Tripura: the identification is authorised by the Vaidik text, *Rudro vá esho yad Agnih,* also *Sáman*, II. 1057.

3 This and the preceding verse are to be recited, it is said, when the fire that has been produced by attrition is applied to kindle the *áhavaníya*, or fire of burnt-offerings: they are both quoted in the *Aitareya Bráhmaṇa*, I. 16., and with *Sáyaṇa's* gloss to this effect, but some of the terms are differently explained and applied; thus, *Agni* is to be considered as the guest, not of the sacrificer, but of the *áhavaníya* fire, and *játavedasi* is also applied to the latter, as knowing the birth of the churned fire, to whom it is a giver of delight, *syona, sukhakara,* by giving him a welcome reception.

4 *Manyave,* synonymous with *yajnáya*, as *manyur, yágah*: *Mahídhara, Yajush*, 13. 36., gives the same interpretation: it occurs also *Sáma-Veda*, I. 25.

44. Come, AGNI, to our presence; bring hither the gods to partake of the (sacrificial) viands, to drink the *Soma*-juice.

45 Blaze up, AGNI, bearer of oblations: shine, undecaying AGNI, radiant with undecaying lustre.

Varga XXX.

46. Whatever mortal, offering oblations, worships a deity with (sacrificial) food, let him at the ceremony also worship AGNI, the invoker of heaven and earth, the sacrificer with truth; let him adore (AGNI) with uplifted hands.

47. We offer to thee, AGNI, the oblation sanctified by the heart, and (identified) with the sacred verse: may the vigorous bulls and the cows be (as such an oblation) to thee.[1]

48. The gods kindle AGNI as the chief (of them); as the especial destroyer of VRITRA; by whom the treasures (of the *Asuras*) are carried off; by whom the *Rákshasas* are destroyed.

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[1] *Te te bhavantu ukshaṇa ṛishabháso vaṣá uta,* may these vigorous bulls or the cows be for thee: the scholiast intimates their being offered to *Agni* as victims, *ṛishabhavaṣárúpeṇa pariṇatam san twadbhakshanáya* (*havir*) *bhavatu,* let the oblation, matured in the form of bulls or cows, be for thy food.

ADHYÁYA VI.

MAṆḌALA VI. (*continued*).

ANUVÁKA II. (*continued*).

SÚKTA II. (XVII.)

The deity is INDRA; the *Ṛishi* BHARADWÁJA; the metre is *Trishṭubh*

Varga I.

1. Fierce INDRA, glorified by us, drink that *Soma*, (animated) by which thou hast discovered the vast herd of cattle (stolen by the *Paṇis*), and, overcomer of enemies, wielder of the thunderbolt, thou hast slain, by thy strength all opposing foes.

2. Drink it, INDRA, thou who enjoyest the flavourless *Soma*; thou who art the preserver, the handsome-chinned, the showerer (of benefits) on those who praise thee; who art the breaker of mountains, the wielder of the thunderbolt, the curber of steeds, do thou bestow upon us various food.

3. Drink it as of old, and may it exhilarate thee: hear our prayer, and be exalted by our praises; make the sun visible, nourish us with food, destroy our enemies, rescue the cattle.

4. Abounding in food, INDRA, let these exhilarating draughts copiously bedew thee, the resplendent: let the inebriating juices delight thee who art mighty, deficient in no (excellence), powerful, manifold, the overcomer of foes.

5. By which (juices) being exhilarated thou hast appointed the sun and the dawn (to their offices), driving away the solid (glooms): thou hast penetrated, INDRA, the mountain, unmoved from its own seat, concealing the cattle.

Varga II.

6. By thy wisdom, by thy deeds, through thy power, thou hast developed the mature (milk) in the immature (udders), thou hast opened the strong doors for the cattle (to come forth): associated with the *Angirasas*, thou hast liberated the cows from their fold.

7. Thou hast filled the wide earth, INDRA, with (the fame of) thy deeds: thou, the mighty one, hast propped up the vast heaven: thou hast sustained the heaven and earth, whose children are the gods, (and who are) the old and mighty parents of sacrifice.[1]

8. All the gods then placed thee, INDRA, as their mighty chief in front for battle: when the impious (*Asuras*) assailed the deities: the MARUTS supported INDRA in the conflict.[2]

9. The heaven bowed down in the two-fold dread of thy thunderbolt, and thy individual wrath, when INDRA, the giver of food, struck to the sleep (of death) the assailing AHI.

10. Fierce INDRA, TWASHṬRI constructed for thee, the mighty one, the thousand-edged, the hundred-angled thunderbolt, wherewith thou hast crushed the ambitious, audacious, loud-shouting AHI.

Varga III.

11. For thee, INDRA, whom all the MARUTS, alike pleased, exalt, may PÚSHAN and VISHṆU dress for thee a hundred buffaloes,[3] and to him may the three

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[1] *Pratne mátará yahvír ṛitasya*, which may be also rendered, according to *Sáyaṇa*, the ancient parents, the offspring of *Brahmá: ṛitasya, brahmaṇo, yahví putryau, yahu* being a synonyme of *Apatya, Nighantu*, 2. 2.

[2] According to the legend the gods ran away, the *Maruts* alone stood by *Indra*.

[3] *Pachat śatam mahishán tubhyam*, may he cook for thee a

streams[1] flow with the inebriating, foe-destroying *Soma*.

12. Thou hast set free the greatly obstructed and arrested water of the rivers, the afflux of the waters: thou hast directed them, INDRA, upon their downward paths: thou hast sent them rapidly down to the ocean.

13. May our new prayer bring to our protection thee, INDRA, who art the maker of all these (things that exist): who art mighty, fierce, undecaying, the giver of strength, having excellent descendants, the MARUTS, well-armed, the bearer of the thunderbolt.

14. Do thou, resplendent INDRA, uphold us who are devout, for (the obtaining of) food, of sustenance, of nourishment, of wealth:[2] bestow upon BHARADWÁJA pious posterity, with numerous attendants: be with us, INDRA, every future day.

15. May we, by this (praise), obtain food granted by the deity: may we, blessed with excellent male descendants, be happy for a hundred winters.

SÚKTA III. (XVIII.)

The deity, *Rishi*, and metre as before.

Varga IV.

1. Praise him who is INDRA, the invoked of many, endowed with overpowering vigour, the destroyer (of

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hundred male animals: *pum-paśún pachet* is the explanation: there is no nominative except *Púshan*, which is in the following hemistich, and which is followed by *Vishńu* without a copulative.

[4] *Tríńi saránsi* mean, according to the scholiast, three cups or vessels called *Áhavanís*, holding the *Soma* which has been purified or filtered into the pitcher, the *drońakalaśa*.

[5] *Vájáya, śravase, ishe cha ráye*: the three first are synonymes, meaning food.

foes), unharmed by them: exalt with these praises the irresistible, fierce, victorious INDRA, the showerer (of benefits) upon mankind.

2. He is ever the combatant, the donor, the engaged in battle, the sympathizer (with the sacrificer), the benefactor of many, the loud-sounding, the partaker of the stale libation, the stirrer up of dust (in strife), the chief protector of men the descendants of MANU, the endowed with strength.

3. Thou art he who has quickly humbled the *Dasyus*: thou art the chief one who has given posterity to the *Árya*: but, INDRA, is not verily thy power such? if it be not, then in due season confess.[1]

4. Yet, most mighty one, I believe that power is verily always in thee, who art manifest at many rites, and art the enemy of (our) enemies: (the power) that is fierce in the fierce one, most mighty in the mighty one, most unassailable in the subduer (of foes).

5. May that our ancient friendship with thee ever endure; as when, along with the *Angirasas*, celebrating thy praises, thou, beautiful INḌRA, caster down of the immoveable (rocks), didst verily slay ***Bala***, hurling (his darts against thee), and force open his cities, and all his gates.

Varga V.

6. Fierce INDRA, maker of rulers, thou art he who is to be invoked with praises in a great conflict: thou art he (who is to be invoked) for sons and grandsons, he, the wielder of the thunderbolt, who is to be especially glorified in battles.

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[1] Not beholding *Indra,* the scholiast says, the *Ṛishi* begins to question his attributes and power: in the succeeding verse he expresses his belief in their existence.

7. With immortal, foe-humiliating might, he has promoted the (multiplied) birth of mankind: he, the chief of leaders, dwells in the same dwelling with fame, with strength, with riches, with heroism

8. He who is never perplexed, who is no engenderer of that which is in vain, whose name is renowned, who promptly (exerts himself) for the overturning of the cities (of the *Asuras*), and for the destruction (of his foes): thou, (INDRA), hast indeed slain CHUMURI, DHUNI, PIPRU, ṢAMBARA, and ṢUSHṆA.[1]

9. (Endowed) with upward-rising, foe-thinning, and glorified (vigour), ascend thy car for the destruction of VṚITRA: take the thunderbolt in thy right hand, and baffle, giver of wealth, the devices (of the *Asuras*).

10. In like manner as AGNI consumes the dry forest, so, INDRA, thy weapon (destroys thine enemies): as (formidable as thy) fearful shaft, consume the *Rákshasas*: thou who hast crushed them with thy resistless and mighty (weapon), hast shouted aloud (in the combat) and demolished all evil things.

Varga VI.

11. Opulent INDRA, Son of strength, the invoked of many, whose union (with energy) the impious is unable to disjoin, come down to us with thousands of riches by very powerful conveyances.[2]

12. The vastness of the affluent, ancient (INDRA), the demolisher (of foes), exceeds that of the heaven and the earth: there is no antagonist, no counterpart, no recipient of him abounding in wisdom, victorious (in war).

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[1] All these have been mentioned before, see vols. I. and II.

[2] *Pathibhis-tuvi vájebhih*: *Sáyaṇa* renders the first by *váhaih*, vehicles, or sometimes horses, so considered: the epithet he translates *bahubalaih*, very strong or powerful.

13. That exploit is celebrated in the present day (which thou hast) achieved for KUTSA, for ÁYU, for ATITHIGVAN: to him thou hast given many thousands (of riches), and thou hast quickly elevated TURVAYÁNA[1] over the earth by thy power.

14. Divine INDRA, all the gods have glorified thee, the wisest of the wise, for the destruction of AHI: when propitiated, thou hast given wealth to the distressed worshipper, and to his posterity.[2]

15. The heaven and earth, and the immortal gods, acknowledge thy might: doer of many deeds, do that which is yet undone by thee, give birth to a new hymn at (thy) sacrifices.

SÚKTA IV. (XIX.)

Deity, *Rishi*, and metre as before.

Varga VII.

1. May the great INDRA, who is as a monarch, the fulfiller (of the desires) of men, come hither: may he who is mighty over the two (realms of space), uninjurable by (hostile) efforts, increase (in capacity) for heroism in our presence: may he who is great (in body), eminent (in qualities), be honoured by the performers (of pious acts).[3]

2. Our praise encourages INDRA to munificence,

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[1] The same as *Divodás,* to whom *Indra* gave the spoils of *Ṣambara.*

[2] *Yatra varivo bádhitáya dive janáya tanve gṛiṇánah karah* is explained *yasmin kále píḍitaya stotre janáya, tat-tanayáya cha dhanam stúyamáno adadáh,* as translated in the text; but *Sáyaṇa* admits another rendering, which he makes, when being praised, thou hast given ease to the celestial people through the relief, *tanve, ṣobháyai,* caused by the demolition of *Ahi.*

[3] *Yajur-Veda,* 7. 39.: *Mahídhara's* explanation is to the same purport, although he renders some of the epithets rather differently.

the vast, quick-moving, undecaying, ever-youthful INDRA, mighty with unsurpassable strength, who rapidly grows to greatness.

3. Extend towards us thy long, active, and bountiful hands, (to bring us) food: be about us, lowly-minded INDRA, in battle, as a herdsman (tends) the herds of cattle.

4. Desiring sustenance, we invoke thee, the renowned INDRA, on this occasion, the destroyer (of enemies), together with his powerful allies (the MARUTS): as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed.

5. In him who is observant of pious rites, who is a giver of wealth, who is exalted by the *Soma* beverage, the (lord) of desirable riches, the distributer of food, (in him) the treasures fit (for his worshippers) congregate like rivers flowing into the ocean.

Varga VIII.

6. Bestow upon us, hero INDRA, most vigorous vigour: subduer (of enemies, bestow upon us) most energetic and fierce energy: grant, lord of steeds, all the bright and invigorating (treasures) fit for men, to make us happy.

7. Impart to us, INDRA, that thine invigorating exultation which overcomes enemies, and is irresistible, whereby, protected by thee, triumphant we may glorify thee for the sake of (obtaining) sons and grandsons.

8. Bestow upon us, INDRA, vigorous strength, the realizer of wealth, great and propitious, wherewith, through thy protection, we may destroy our enemies in battles, whether they be kinsmen or strangers.

9. May thine invigorating strength come from the west, from the north, from the south, from the east;

may it come to us from every quarter: grant us riches combined with felicity.

10. We enjoy, INDRA, through thy guiding protection, desirable affluence along with descendants and reputation: grant us, sovereign, who rulest over (earthly and heavenly) riches, vast, desirable, and infinite treasure.

11. We invoke on this occasion for his present protection, that INDRA who is attended by the MARUTS; who is the showerer (of benefits); augmenting (in prowess); the unreviled of foes, radiant, ruling, all-subduing, fierce, the giver of strength.

12. Wielder of the thunderbolt, humble that man who looks upon himself as the greatest amongst those men of whom I am: we invoke thee now to (descend) upon the earth at the time of battle, and for (the sake of obtaining) sons and grandsons.

13. Invoked of many, may we, through these thy friendly (praises), ever be superior to successive foes, destroying, oh hero, both (classes of) enemies, (kindred or unallied); and may we, protected by thee, be happy with abundant riches.

SÚKTA V. (XX.)

The deity, *Ṛishi*, and metre as before; in the seventh stanza the latter is *Viráj*.

Varga IX.

1. INDRA, Son of strength, grant us (a son),[1] the possessor of thousands, the owner of cultivated lands,

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[1] The text has no substantive, but the epithets evidently allude to some one individual, or, as *Sáyaṇa* understands them, to a son, *putram*, who is metaphorically the riches of a family, and its defence against enemies, *putrarúpam dhanam, rayir yo ṣavasá ṣatrún ákrámet.*

the subduer of foes, the riches that may overcome men in battles by strength, as the radiant (sun) overspreads the earth by his rays.

2. To thee, INDRA, as to the sun, all strength has verily been given by the gods;[1] so that, drinker of the stale *Soma*, associated with VISHṆU, thou mightest slay the hostile AHI[2] obstructing the waters.

3. When INDRA, the destroyer, the most mighty, the strongest of the strong, the giver of food, the possessor of vast splendour, received (the thunderbolt), the shatterer of all the cities (of the *Asuras*), he became the lord of the sweet *Soma* beverage.

4. The PAṆIS, INDRA, fled, with hundreds (of *Asuras*), from the sage, thy worshipper[3] (and ally) in battle: neither did he, (INDRA), suffer the deceptions of the powerful ŚUSHṆA to prevail over his weapons, nor did he (leave him) any of his sustenance.

5. When ŚUSHṆA passed away upon the falling of the thunderbolt, then the universal strength of the great oppressor was annihilated; and INDRA enlarged their common car for (the use of) his charioteer KUTSA, for (the sake of) the worship of the sun.[4]

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[1] *Devebhih*, *Sáyaṇa* renders by *stotṛíbhih*, observing, *stotraih stúyamáná devatá balavatí*, a deity becomes strong, being praised with praises.

[2] *Ahim vṛitram* may be also rendered the destroyer, *hantáram*, *Vṛitra*.

[3] *Daṣonaye kavaye*: the scholiast asserts that the dative is put for the ablative, and that the terms are equivalent to *bahu kavishkát medhávinah*, from the wise man offering many oblations, that is, *twatsahayakutsát*, from *kutsa*, thy ally: in verse 8. of this *Súkta*, *Dasoni* occurs, as elsewhere, as the name of an *Asura*.

[4] *Súryasya sátau, bhajane nimittabhute* is the explanation

X.

6. And the hawk bore to INDRA the exhilarating *Soma*, when, bruising the head of the oppressor NAMACHI, and protecting the slumbering NAMI, the son of SAYA, he provided, for the well-being (of the sage), riches and food.

7. Thou hast scattered by force, wielder of the thunderbolt, the strong cities of the deadly-deluding PIPRU:[1] thou hast given, bountiful INDRA, uninjurable wealth to RIJISWAT, the donor of sacrificial gifts.

8. INDRA, the granter of wished-for felicity, compelled the many-fraudulent ETASA and DASONI, TÚTUJI, TUGRA, and IBHA, always to come submissively to (the *Raja*) DYOTANA, as a son (comes before a mother.

9. Bearing in his hand the foe-destroying thunderbolt, INDRA, unresisted, demolishing these his adversaries; he mounts his two-horse (car), as a warrior (ascends) his chariot; harnessed at a word, his steeds convey the mighty INDRA.

10. (Favoured) by thy protection, INDRA, we solicit new (wealth): by this adoration men[2] glorify thee at sacrifices, for that thou hast shattered with thy bolt the seven cities of ṢARAT,[3] killing the opponents (of sacred rites), and giving (their spoils) to PURUKUTSA.

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of *Sáyaṇa*, and *samánuratham vistírnam akarot* is his interpretation of the *uru sha saratham kar* of the text: *Kutsa* is the reputed author of the hymns to *Súrya* and *Ushas*: see vol. I. pp. 296, 304.

[1] See vol. I. p. 137, verse 5.

[2] *Púravah* is the term of the text rendered *manushyah* in the comment.

[3] *Sarat* is said to be the name of an *Asura*.

11. Desirous of opulence, thou, INDRA, hast been an ancient benefactor of UṢANAS, the son of KAVI: having slain NAVAVÁSTWA, thou hast given back his own grandson, who was (fit) to be restored to the grandfather.

12. Thou, INDRA, who makest (thine enemies) tremble, hast caused the waters, detained by DHUNI, to flow like rushing rivers: so, hero, when, having crossed the ocean, thou hast reached the shore, thou hast brought over in safety TURVASA and YADU.[1]

13. All this, INDRA, has been thy work in war: thou hast put to sleep, (in death), the slumbering DHUNI and CHUMURI; and thereupon DABHÍTI, pouring the libation, preparing the oblation, and supplying the fuel, has glorified thee with *Soma* offerings.

SÚKTA VI. (XXI.)

The deity, *Rishi*, and metre as before; except in stanzas nine and eleven, where the VIṢWADEVAS take the place of INDRA.

Varga XI.

1. These earnest adorations of the much-desiring worshipper glorify thee, hero, INDRA, who art adorable: mounted on thy car, undecaying, ever new, and to whom the wealth (of sacrifice), the most excellent opulence, proceeds.

2. I glorify that INDRA who is propitiated by praises, exalted by sacrifices, who knows all things; the magnitude of whom, the possessor of various wisdom, exceeds in vastness (that of) heaven and earth.

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[1] *Samudram atipraparshi, samudram atikramya pratírṇo bhavasi*, when thou art crossed, having traversed the ocean, thou hast brought across *Turvasa* and *Yadu*, both standing on the further shore, *samudrapáre tishtantau apárayah*.

3. He who made the indistinct, wide-spreading darkness distinct with the sun: whenever, possessor of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being).[1]

4. What is he, the INDRA who has done these deeds? what region does he frequent? among what people (does he abide)? what worship, INDRA, gives satisfaction to thy mind? what praise is able to gratify thee? which of thy invokers (is most acceptable to thee)?

5. Doer of many deeds, these elders, born in former times, engaged in sacred rites, have been, as they are now, thy friends; so have those of mediæval and those of recent (date): therefore, invoked of many, take notice of thy (present) humble (adorer).

Varga XII.

6. Humble (worshippers), adoring him, commemorate, INDRA, thy excellent, ancient, and glorious (deeds): so, hero, who art attracted by prayer,[2] we praise thee who art mighty, for those great actions with which we are acquainted.

7. The strength of the *Rákshasas* is concentrated against thee: bear up well against that mighty manifested (effort): scatter them, valiant (INDRA), with thy old associate, thy friend, the thunderbolt.

8. Supporter of (thy) worshippers, hero, INDRA, listen (to the praises) of thy present adorer, for thou hast always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers.[3]

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[1] The text has only *na minantí, na hinsantí:* the scholiast supplies the object, *kim api práṇijátam.*

[2] *Brahmaváhah* is explained *mantrairvahaníyah,* to be borne or conveyed by prayers.

[3] *Pitṛínám ápih, bandhuh:* according to *Sáyaṇa* the *Angirasas* are intended.

9. Propitiate to-day, for our protection and preservation, VARUṆA, MITRA, INDRA, and the MARUTS, PÚSHAN, VISHṆU, AGNI of many rites, SAVITṚI, the herbs, the mountains.

10. INDRA, of great power, and to be devoutly worshipped, these thine adorers glorify thee with hymns: do thou, who art invoked, hear the invocation of (him) invoking thee, for there is no other divinity than thou, immortal (INDRA), such as thou art.

11. Come quickly, Son of strength, thou who knowest (all things), upon my prayer; together with all the adorable (divinities): they who, with the tongue of AGNI, are partakers of the sacrifice, who rendered MANU (victorious) over his adversaries.[1]

12. Constructor of paths, who art cognizant (of all things), be our preceder, whether in easy or difficult (ways): bring to us food, INDRA, with those thy (steeds), who are unwearied, large, and bearers of great burthens.

SÚKTA VII. (XXII.)

The deity, *Ṛishi*, and metre as before.

Varga XIII.

1. I glorify with these praises, INDRA, who alone is to be invoked by man: who comes (to his worshippers) the showerer (of benefits), the vigorous, the observer of truth, the subduer of foes, the possessor of manifold knowledge, the mighty.

2. To him the seven sages, our ancient progenitors, performing the nine days rite, were offerers of (sacrificial) food, celebrating with hymns the very strong

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[1] *Ye Manum chakrur uparam dasáya ṣatrúnam*, or *dasyúnám uparibhavam*, who made *Manu* the *Rajarshi*, *manum rájarshim*, over, or the overcomer of enemies, or of the *Dasyus*.

(INDRA), the humiliator of foes, the traverser of the heavens, the dweller in the clouds, whose commands are not to be disobeyed.

3. We solicit that INDRA for wealth, comprehending numerous descendants, followers, and much cattle, and which is undisturbed, imperishable, and the source of felicity: such riches, lord of steeds, bestow upon us to make us happy.

4. If, INDRA, thy worshippers have formerly obtained felicity, confer that also upon us: irresistible INDRA, subduer of foes, invoked of many, abounding in wealth, what is the portion, what the offering (due) to thee who art the slayer of the *Asuras*?

5. He whose ceremonial and eulogistic hymn is commemorating INDRA, the holder of the thunderbolt, seated in his car, the accepter of many, the doer of many great deeds, the bestower of strength, proceeds promptly to acquire happiness, and encounters (with confidence) the malevolent.

Varga XIV.

6. Self-invigorated INDRA, thou hast crushed by thy knotted (thunderbolt), quick as thought, that VṚITRA, growing in strength by this cunning:[1] very radiant and mighty (INDRA), thou hast demolished by (thine) irresistible (shaft) the unyielding, compact, and strong (cities of the *Asuras*).

7. (I have undertaken) to spread around with a new hymn, as it was done of old, (the glory of) thee, the ancient and most mighty (INDRA): may that INDRA, who is illimitable, and is a sure conveyance, bear us over all difficulties.

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[1] *Ayá máyayá vávṛidhánam*, by this guile or deception, but what that was is not specified.

8. Make hot the regions of earth, of heaven, of mid air, for the oppressive race (of the *Rákshasas*): showerer (of benefits), consume them everywhere with thy radiance, make the heaven and the firmament (too) hot for the impious.[1]

9. Bright-flaming INDRA, thou art the king of the people of heaven, and of the moving races of earth: grasp in thy right hand the thunderbolt, wherewith, INDRA, who art beyond all praise, thou bafflest all the devices (of the *Asuras*).

10. Bring to us, INDRA, concentrated, vast, and unassailable prosperity beyond the reach of enemies, and by which, wielder of the thunderbolt, thou hast rendered human enemies, whether *Dásas* or *Áryas*, easy to be overcome.

11. Invoked of many, creator, object of sacrifice, come to us with thy all-admired steeds, whom neither *Asura* nor deity arrests: come with them quickly to our presence.

SÚKTA VIII. (XXIII.)

The deity, *Ṛishi,* and metre as before.

Varga XV.

1. When the *Soma*-juice, INDRA, is being effused, the sacred hymn chaunted, the prayer recited, be thou prepared (to harness thy horses), or, MAGHAVAN, with thy horses ready harnessed, come (hither), bearing the thunderbolt in thy hand.

2. Or as, although engaged in heaven in the hero-animating conflict with foes, thou protectest the of-

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[1] *Brahmadwishe* the scholiast explains *bráhmaṇa dweshṭre,* the hater of Brahmans, but it may also import the enemy or hater of the Veda, or of prayer.

ferer of the libation, and humblest, undaunted INDRA, the *Dasyus*, the disturbers of the pious and terrified worshipper, (so do thou come when the *Soma* is effused).[1]

3. May INDRA be the drinker of the effused *Soma*, he who is the fierce conductor of the worshipper to security: may he be the donor of the world to the presenter of the libation, the giver of wealth to the man who adores him.

4. May INDRA, with his steeds, come to as many (daily) rites (as may be celebrated), bearing the thunderbolt, drinking the *Soma*, bestowing cattle, granting manly and multiplied posterity, hearing the invocation of his adorer, and being the accepter of (our) praises.

5. To that INDRA, who of old has rendered us good offices, we address (the praise) that he is pleased by: we celebrate him when the *Soma* is effused, repeating the prayer that the (sacrificial) food (offered) to INDRA may be for his augmentation.

Varga XVI.

6. Since, INDRA, thou hast made the (sacred) prayers (the means of) thy augmentation, we address such to thee, along with our praises: may we, drinker of the effused libation, offer gratifying and acceptable eulogies with (our) sacrifices.

7. Accept, INDRA, who art condescending, our cakes and butter: drink the *Soma* mixed with curds: sit down upon this sacred grass (strewn by) the worshipper: grant ample possessions to him who depends upon thee.

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[1] There is no verb in the text, but the commentator considers that 'come' is brought on from the preceding stanza, and adds, when the *Soma* is poured forth.

8. Rejoice, fierce INDRA, according to thy pleasure: let these libations reach thee: invoked of many, may these our invocations ascend to thee: may this praise influence thee for our protection.

9. Friends, when the libations are effused, do you satisfy that liberal INDRA with the *Soma*-juices: let there be plenty for him, that (he may provide) for our nourishment: INDRA never neglects the care of him who presents copious libations.

10. Thus has INDRA, the lord of the opulent, been glorified by the BHARADWÁJAS, upon the libation being effused, that he may be the director of his eulogist (to virtue), that INDRA may be the giver of all desirable riches.

ANUVÁKA III.

SÚKTA I. (XXIV.)

The deity, *Rishi*, and metre as before.

Varga XVII.

1. At the rites at which the *Soma* (is offered) the exhilaration (produced) in INDRA is a shower (of benefits to the offerer); so is the chaunted hymn with the (recited) prayer: therefore the drinker of the *Soma*, the partaker of the stale *Soma*, MAGHAVAN, is to be propitiated by men with praises: dweller in heaven, he is the lord of sacred songs, unwearied in the protection (of his votaries).

2. The surpasser (of foes), a hero, the friend of man, the discriminator, the hearer of the invocation, the great protector of his adorers, the giver of dwellings, the ruler of men, the cherisher of his worshippers, the

bestower of food, grants us, when glorified at the sacrifice, (abundant) sustenance.

3. Mighty hero, by thy magnitude, (the extent) of heaven and earth is exceeded, as the axle by the (circumference of the) wheels: invoked of many, thy numerous benefits, INDRA, spread out like the branches of a tree.

4. Accomplisher of many acts, the energies of thee who art (ever) active (congregate from all directions), like the converging tracks of cattle:[1] they are the bonds (of foes), themselves unfettered, munificent INDRA, like the tethers of (many) calves.[2]

5. INDRA achieves one act to-day, another to-morrow, evil and good repeatedly: may he, and MITRA, VARUṆA, PÚSHAN, ARYA, be on this occasion promoters of the desired result.

Varga XVIII.

6. By praises and by sacrifices, INDRA, (men) bring down (what they desire) from thee, as the waters (descend) from the top of the mountain: desirous of food, they approach thee, who art accessible by praise, with these their eulogies, as (eagerly as) coursers rush to battle.[3]

7. May the person of that vast INDRA, celebrated

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[1] *Sákháh ṣaktaya*, abilities, energies; the following text has no verb: the scholiast supplies *sarvatah samcharanti*, come together from all sides, and he explains the simile *gavám iva ṣrutáyah sancharaṇíh* by *dhenúnám márgáh yathá sarvatra sancháriṇo bhavantí*, as the paths of milch kine are everywhere going together.

[2] *Vatsánám na tantayah*, like long ropes used to tie a number of calves together, is *Sáyaṇa's* translation.

[3] The verse occurs in the *Sáma-Veda*, I. 68., but with some variety of reading, and is there addressed to *Agni*.

by praises and prayers, ever increase; INDRA, whom neither years nor months make old, nor days enfeeble.

8. Glorified by us, he bows not down to the robust, nor to the resolute, nor to the persevering (worshipper) who is instigated by the (irreligious) *Dasyus*: the lofty mountains are easy of access to INDRA; to him there is a bottom in the (lowest) deep.

9. Powerful INDRA, drinker of the *Soma*-juice, (actuated) by a profound and comprehensive (purpose), grant us food and strength: be ever diligent, benevolent INDRA, for our protection by day and by night.

10. Accompany, INDRA, the leader in battle for his protection; defend him against a near (or distant) foe; protect him from an enemy, whether in (his) house or in a forest, and may we, blessed with excellent male descendants, be happy for a hundred winters.

SÚKTA II. (XXV.)

Deity, *Ṛishi*, and metre as before.

Varga XIX.

1. Powerful INDRA, with these (thy protections), whether the protection be little, great, or middling, defend us for the destruction of our foes: supply us, fierce INDRA, who art mighty, with those viands (that are needed).

2. (Induced) by these (praises),[1] protecting our assailing host, baffle, INDRA, the wrath of the enemy: (induced) by them, overthrow, on the part of the *Árya*, all the servile races everywhere abiding [2]

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[1] The text has only *ábhih*, by these, which *Sáyaṇa* explains *asmadíyábhih stutibhih*, by our praises; or it might have been thought to refer to the preceding stanza, *ábhir-útibhih* with these protections.

[2] *Viswá abhiyujo vishúchír áryáya viṣo ava tárír-dásih*:

3. Annihilate, Indra, the strength of those who, whether kinsmen or unrelated, present themselves before us, exerting themselves as adversaries: enfeeble their prowess, put them to flight.

4. The hero, (favoured by thee), assuredly slays the (hostile) hero by his bodily prowess, when, both excelling in personal strength, they strive together in conflict, or when, clamorous, they dispute for (the sake of) sons, of grandsons, of cattle, of water, of land.

5. But thee (no one) resists, neither the hero, nor the fleet runner, nor the resolute, nor the combatant confiding (in his valour); neither of these, Indra, is a match for thee: thou art superior to all these persons.

Varga XX.

6. Of both these (disputants), that one acquires wealth whose priests invoke (Indra) at the sacrifice, whether they contend emulous for (the overthrow of) a powerful enemy, or for a dwelling peopled with dependants.

7. Therefore, Indra, when thy people tremble (with fear), protect them; be to them a defender: may those who are our chief leaders be enjoyers (of thy favour), as well as those (thy) worshippers who have placed us foremost (to perform the sacrifice).

8. All (power) has been successively conceded verily to thee, Indra, who art mighty, for the destruction of the foe: suitable vigour, suitable strength in battle (has been given) to thee, adorable Indra, by the gods.

9. So (glorified by us), Indra, animate us (to

Sáyaṇa explains *vishúchíh sarvatra vartamánáh*, as if the anti-Hindu population occupied most parts of the country.

overcome) our enemies in battle: overthrow our impious, malevolent (foes), and may we, BHARADWÁJAS, praising thee, assuredly possess habitations, with (abundant) food.

SÚKTA III. (XXVI.)

The deity, *Rishi,* and metre as before.

Varga XXI.

1. Hear us, INDRA, when, offering libations, we call upon thee for obtaining abundant food: grant us decided protection when on a future day men are assembling for battle.

2. The son of VÁJINÍ, (BHARADWÁJA), offering (sacrificial) viands, invokes thee for (the sake of) acquiring obtainable and abundant food: (he invokes) thee, INDRA, the preserver of the good, the defender (from the wicked), when enemies (assail him): he depends upon thee when, lifting up his fist, he is fighting for (his) cattle.

3. Thou hast animated the sage with (the hope of) obtaining food; thou hast cut to pieces ṢUSHṆA for KUTSA, the donor of the oblation: thou hast struck off the head (of SAMBARA), imagining himself invulnerable,[1] intending to give pleasure to ATITHIGVAN.

4. Thou hast brought to VṚISHABHA a great war-chariot; thou hast protected him warring for ten days: thou hast slain TUGRA along with VETASU:[2] thou hast exalted TUJI glorifying thee.

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[1] The text has only *amarmaṇah,* which the commentator explains *marmahínam átmánam manyamánasya,* of him thinking himself devoid of any fatally vulnerable part: he applies it also to *Ṣambara.*

[2] *Vetasave sachá: Vetasu* is in other places the name of an *Asura,* and it may be so here, the fifth case being used for the

5. INDRA, who art the subduer (of foes), thou hast achieved a glorious (deed), inasmuch as thou hast scattered, hero, the hundreds and thousands (of the host of ṢAMBARA), hast slain the slave ṢAMBARA (when issuing) from the mountain,[1] and hast protected, DIVODÁSA with marvellous protections.

Varga XXII.

6. Delighted by libations offered with faith, thou hast consigned CHUMURI to the sleep (of death) on behalf of DABHÍTI, and, bestowing (the maiden) RAJI upon PIṬHÍNAS,[2] thou hast, by thy contrivance,[3] destroyed sixty thousand (warriors) at once.

7. May I, with my fellow-worshippers, obtain that thy most excellent felicity and vigour, which, most mighty INDRA, associate of heroes, the pious celebrate (as bestowed) by thee, who art the humiliator (of foes), the protector of the three (worlds).

8. May we, adorable INDRA, thy friends, at this thy worship, offered for (the acquirement of) wealth, be held most dear to thee: may KSHATRAṢRÍ, the son of PRATARDANA, (my patron), be most illustrious through the destruction of foes, and the attainment of riches.

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third, or *Vetasuná saha*; but *Sáyaṇa* suggests that it may be the name of a Raja, of whom *Indra* is the ally against *Tugra*, whom he has slain for the sake of *Vetasu*: *Vrishabha* is also said to be the name of a prince.

[1] See vol. II. p. 237, verse 11.

[2] *Rajim Piṭhínase daṣasyan*: *Raji* is explained by the scholiast *etadákhyám kanyám* a maiden so called; or it may be a synonyme of *rájyam*, kingdom, dominion.

[3] *Sachyá*, which the scholiast renders *prajnayá*; but it may also import *karmaṇá*, by act or exploit: as to the number of slain, although probably *Asuras* are intended, yet the specification intimates familiarity with numerous armies and sanguinary conflicts.

SÚKTA IV. (XXVII.)

The deity, *Ṛishi*, and metre as before, but in the last stanza, gift or generosity is considered to be the divinity.

1. What has INDRA done in the exhilaration of this (*Soma*)? what has he done on quaffing this (libation)? what has he done in friendship for this (*Soma*)? what have former, what have recent adorers obtained from thee in the chamber of this (libation)?[1]

Varga XXIII.

2. Verily, in the exhilaration of this (*Soma*) INDRA has done a good deed; on quaffing the libation (he has done) a good deed; (he has done) a good deed in friendship for this *Soma*: former as well as recent adorers have obtained good of thee in the chamber (of the libation).

3. We acknowledge no one, MAGHAVAN, of greatness equal to thine, nor one of like affluence, nor one of equally glorifiable riches, nor has (such as) thy power been ever seen (in any other).

4. Such as thy power (is) it has been comprehended (by us) as that wherewith thou hast slain the race of VARAṢIKHA,[2] when the boldest (of them) was demolished by the noise of thy thunderbolt hurled with (all thy) force.

5. Favouring ABHYAVARTIN, the son of CHAYAMÁNA,[3] INDRA destroyed the race of VARAṢIKHA, killing the descendants of VṚICHÍVAT, (who were stationed) on

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[1] According to *Sáyaṇa* the *Ṛishi* here expresses his impatience at the delay of the reward of his praises: in the next verse he sings his recantation.

[2] The name of an *Asura*, but the context would rather imply the name of a tribe or people.

[3] The names of *Rajas*.

the *Hariyúpíyá*,[1] on the eastern part, whilst the western (troop) was scattered through fear.

Varga XXIV. 6. INDRA, the invoked of many, thirty hundred mailed warriors (were collected)[2] together on the *Yavyávatí*,[3] to acquire glory, but the *Vṛichívats* advancing hostilely, and breaking the sacrificial vessels, went to (their own) annihilation.

7. He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth), gave up TURVASA to SRINJAYA,[4] subjecting the *Vṛichívats* to the descendant of DEVAVÁTA, (ABHYÁVARTIN).

8. The opulent supreme sovereign ABHYÁVARTIN, the son of CHAYAMÁNA, presents, AGNI, to me two damsels riding in cars, and twenty cows:[5] this do-

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[1] *Vṛichívat* is the first-born of the sons of *Varaṣikha*, whence the rest are named: *Hariyúpíyá* is the name either of a river or a city according to the comment.

[2] *Trinsach-chhatam varmiṇah*: *Sáyaṇa* makes the number one hundred and thirty, *trinsadadhikaṣatam*, of *kavachabhṛitas*, wearers of breastplates or armour.

[3] The same as the *Hariyúpíyá*, according to *Sáyaṇa*.

[4] There are several princes of this name in the *Puráṇas*: one of them, the son of *Haryaṣwa*, was one of the five *Panchála* princes: the name is also that of a people probably in the same direction, the north-west of India, or towards the Panjab: *Vishnu Puraṇa*, pp. 193, 454: what is meant by the phrase he gave up, *parádát*, *Turvasa* to *Sṛinjaya* may be conjectured but is not explained.

[5] *Dwayám rathino vinsati gá vadhúmantah* is explained by the scholiast, *rathasahitán vadhúmatah stríyuktán, dwayán mithunabhútán*, being in pairs, having women together with cars: twenty animals, *paṣún*: the passage is obscure and might be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots: the gift of females to saintly persons, however, is nothing unusual: see vol. II. p. 17.

nation of the descendant of PRITHU cannot be destroyed.[1]

SÚKTA V. (XXVIII.)

The *Rishi* is as before, BHARADWÁJA; the metre of the three first stanzas is *Jagatí*, of the next four *Trishṭubh*, of the last *Anushṭubh*; the deities of the whole are the *Cows*, except in the second verse and part of the last, which may be applied to INDRA.

1. May the cows come and bring good fortune; let them lie down in (our) stalls and be pleased with us: may the many-coloured kine here be prolific, and yield milk for INDRA on many dawns. **Varga XXV.**

2. INDRA grants the desires of the man who offers to him sacrifice and praise; he ever bestows upon him wealth, and deprives him not of that which is his own: again and again increasing his riches, he places the devout man in an inaccessible fortress.[2]

3. Let not the *Cows* be lost:[3] let no thief carry them away: let no hostile weapon fall upon them:

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[1] *Dúṇáṣeyam dakshiṇá párthavánám*: *náṣayitum aṣakyá* is the translation of the first: the last implies *Abhyávarttín*, as descended from *Prithu*, the plural being used honorifically: the name of this member of the race of *Prithu* does not occur apparently in the *Puráṇas*.

[2] *Abhinna khilye*: the first is explained *ṣatrubhirabhetavye*, not to be breached by enemies; and the second is considered the same as *khila*, commonly, waste land, but here said to mean *apratihatasthánam*, an unassailed or unassailable place, one which is unapproachable by others, *anyair gantumaṣakye sthale*.

[3] *Na tá naṣanti*: in this we have the third person plural of the present tense indicative mood, but *Sáyaṇa* assigns it the force of the imperative, *na naṣyantu*: in the following, *na dabháti taskarah, na vyathir ádadharshati*, we have the Vaidik imperative, *Let*.

may the master of the cattle be long possessed of those with which he sacrifices, and which he presents to the gods.

4. Let not the dust-spurning (war)-horse reach them; nor let them fall in the way of sacrificial consecration:[1] let the cattle of the man who offers sacrifice wander about at large and without fear.

5. May the *Cows* be (for our) affluence: may INDRA grant me cattle: may the *Cows* yield the food of the first libation: these *Cows*, oh men, are the INDRA,[2] the INDRA whom I desire with heart and mind.

6. Do you, *Cows*, give us nourishment: render the emaciated, the unlovely body the reverse: do you, whose lowing is auspicious, make my dwelling prosperous: great is the abundance that is attributed to you in religious assemblies.[3]

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[1] *Na sanskṛitatram abhyupayanti: Sáyaṇa* interprets *viṣasanádisanskáram nábhyupagachchhantu*, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorise the sacrifice of cattle as victims: but the use of metonymy is so common, that perhaps by cows, in this place, we are to understand their produce, milk and butter, which are constantly offered.

[2] A rather strong personation, and which the scholiast weakens by understanding it to mean that the cows may be considered as *Indra*, as they nourish him by their milk and butter presented in sacrifices: so, perhaps, the first phrase, *gávo bhagah*, which he renders *mahyam dhanam bhavantu*, may they be to me affluence, may mean the cows are *Bhaga*, the impersonations of the deity of good fortune and riches.

[3] *Bṛihad vo vaya uchyate sabhásu*: great of you the food is said in assemblies: *Sáyaṇa* understands it rather differently, great is the food given to you in assemblies, it is given by all, *sarvair díyate ityartha*.

7. May you, *Cows*, have many calves grazing upon good pasture, and drinking pure water at accessible ponds: may no thief be your master; no beast of prey (assail you), and may the (fatal) weapon of RUDRA[1] avoid you.

8. Let the nourishment of the *Cows* be solicited, let the vigour of the bull (be requested), INDRA, for thy invigoration.[2]

ADHYÁYA VII.

MAṆḌALA VI. (*continued*).

ANUVÁKA III. (*continued*).

SÚKTA VI. (XXIX.)

The deity is INDRA; the *Ṛishi* BHARADWAJA; the metre is *Trishṭubh*

1. Your priests, (oh worshippers), propitiate INDRA for his friendship, offering great (praise), and desirous of his favour;[3] for the wielder of the thunderbolt is the giver of vast (wealth): worship him, therefore, who is mighty and benevolent, (to obtain) his protection. Varga I.

2. In whose hand[4] (riches) good for man are ac-

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[1] *Rudra* is here said to be the Supreme Being, identical with time, *kálátmakasya parameṣwarasya.*

[2] That is, the milk and butter which are required for *Indra's* nutriment are dependent upon the cows bearing calves.

[3] *Maho yantah sumataye chakánáh*, may also, according to *Sáyaṇa*, be rendered *mahat karmma anutishṭhantah*, performing great worship, and *stutim ṣabdayantah*, sounding or uttering praise.

[4] *Yasmin haste* may also be interpreted, according to a note

cumulated, the chariot-mounted in a golden car; in whose arms the rays of light (are collected); whose vigorous horses, yoked (to his car, convey him) on the road (of the firmament).

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations: leader (of rites), thou art like the rolling sun, wearing in the sight (of all) a graceful and ever moving form.[1]

4. That libation is most perfectly mixed when, upon its being effused, the cakes are baked, and the barley is fried, and the priests, glorifying INDRA, offering the (sacrificial) food, and reciting holy prayers, are approaching most nigh to the gods.

5. No limit of thy strength has been assigned; heaven and earth are intimidated by its greatness: the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering,[2] as (the cowkeeper satisfies) the herds with water.

6. Thus may the mighty INDRA be successfully invoked; he, the azure-chinned,[3] the giver of wealth,

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cited from *Yáska, Nirúkta,* 1. 7, in whom, the slayer of foes, *yasmin hantari.*

[1] *Vasáno atkam surabhim:* the commentator explains *satatagamanaṣílam praṣastam rúpam, sarveshám darṣanártham áchchhádayan,* putting on, for the sake of the seeing of all, an excellent form endowed with perpetual movement.

[2] *Utí* for *útyá,* is here explained *tarpakena havishá,* with the satisfying oblation.

[3] *Hariṣipra, haritovarṇah ṣipro yasya:* he whose chin or nose is of a green colour, alluding possibly to the tint of the sky, considered as a feature of *Indra.*

whether by coming or not coming[1] (to the sacrifice); and may he who is of unequalled strength destroy, as soon as manifested, many opposing (evil spirits) and (hostile) *Dasyus.*

SÚKTA VII. (XXX.)

Deity, *Rishi,* and metre as before

Varga II.

1. Again has INDRA increased (in strength) for (the display of) heroism: he, the chief (of all), the undecayable, bestows riches (on his votaries): INDRA surpasses heaven and earth: a mere portion of him is equal to both earth and heaven.

2. I now glorify his vast and *Asura*-destroying (vigour): those exploits that he has determined (to achieve) no one can resist: (by him) the sun was made daily visible;[2] and he, the doer of great deeds, spread out the spacious regions (of the universe).

3. At present, verily as of old, that act, (the liberation) of the rivers, is effective; whereby thou hast directed them on their course: the mountains have settled (at thy command) like (men) seated at their meals: doer of great deeds, by thee have the worlds been rendered stationary.

4. Verily it is the truth, INDRA, that there is no other such as thou, no god nor mortal is (thy) superior: thou hast slain AHI obstructing the waters, thou hast set them free (to flow) to the ocean.

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[1] *Úti anúti* are explained *ágamanena, anágamanena,* by coming or not coming: *swayam ágato anágato api stotṛibhyo dhanam prayachchhati,* whether he have come himself or not, he gives wealth to the praisers.

[2] That is, by *Indra's* breaking asunder the clouds.

5. Thou hast set the obstructed waters free to flow in all directions: thou hast fractured the solid (barrier) of the cloud: thou art lord over the people of the world, making manifest together the sun, the sky, and the dawn.

SÚKTA VIII. (XXXI.)

The deity is INDRA; the *Rishi*, SUHOTRA; the metre is *Trishtubh*, except in the fourth verse in which it is *Sakwarí*.

Varga III.

1. Thou, lord of riches, art the chief (sovereign) over riches: thou holdest men in thy two hands, and men glorify thee with various praises for (the sake of obtaining) sons, and valiant grandsons, and rain.

3. Through fear of thee, INDRA, all the regions of the firmament cause the unfallen (rain) to descend: the heavens, the earth, the mountains, the forests, all the solid (universe) is alarmed at thy approach.

3. Thou, INDRA, with KUTSA, hast warred against the inexhaustible SUSHNA: thou hast overthrown KUYAVA in battle: in conflict thou hast carried off the wheel (of the chariot) of the sun:[1] thou hast driven away the malignant (spirits).

4. Thou hast destroyed the hundred impregnable cities of the *Dasyu*,[2] SAMBARA, when, sagacious INDRA, thou, who art brought by the libation, thou hast bestowed in thy liberality riches upon DIVODÁSA presenting to thee libations, and upon BHARADWÁJA hymning thy praise.

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[1] See vol. I. p. 329.

[2] *Sambara* is more usually styled an *Asura*, and hence it would appear that *Dasyu* and *Asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

5. Leader of true heroes, possessor of infinite wealth, mount thy formidable car for the arduous conflict: come to me, pursuer of a forward path, for my protection: do thou, who art renowned, proclaim (our renown) amongst men.

Súkta IX. (XXXII.)

Deity, *Ṛishi*, and metre as before.

Varga IV.

1. I have fabricated with my mouth unprecedented, comprehensive, and gratifying praises to that mighty, heroic, powerful, rapid, adorable, and ancient wielder of the thunderbolt.[1]

2. He has obtained the parent (worlds, heaven and earth), with the sun, for the sake of the sages, (the Angirasas, and, glorified (by them), he has shattered the mountain: repeatedly wished for by his adorers intently meditating (upon him), he has cast off the fetters of the kine.

3. He, the achiever of many deeds, together with his worshippers ever offering oblations upon bended knees, has overcome (the *Asuras*) for (the rescue of) the cows: friendly with his friends (the Angirasas), far-seeing with the far-seeing, the destroyer of cities has demolished the strong cities (of the *Asuras*).

4. Showerer (of benefits), propitiated by praise, come to him who glorifies thee, to make him happy amongst men with abundant food, with exceeding strength, and with young (mares) with numerous colts.[2]

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[1] This verse occurs *Sama-Veda* I. 322, but the reading of the last portion somewhat varies in the printed edition: instead of *vachánsi ásá sthavíráya taksham,* we have *vachánsi asmai sthaviráya tahshuh,* they have fabricated praises to that ancient, &c.

[2] *Nívyábhih puruvírábhih* are translated by *Sáyaṇa, navata-*

5. Endowed with natural force, possessed of (swift) horses, INDRA, the overcomer of adversaries, (sets free) the waters at the southern (declination):[1] thus liberated the waters expand daily to the insatiable goal whence there is no returning.

SÚKTA X. (XXXIII.)

The deity and metre as before; the *Ṛishi* is ṢUNAHOTRA.

Varga V.

1. Showerer (of benefits), INDRA, grant us a son who shall be most vigorous, a delighter (of thee by praise), a pious sacrificer, a liberal giver, who, mounted on a good steed, shall overthrow numerous good steeds, and conquer opposing enemies in combats.

2. Men of various speech[2] invoke thee, INDRA, for their defence in war: thou, with the sages, (the ANGIRASAS), hast slain the PAṆIS: protected by thee, the liberal (worshipper) obtains food.

3. Thou, hero, INDRA, destroyed both (classes of) enemies, (both) *Dása* and *Árya*, adversaries: chief leader of leaders, thou cuttest thy foes in pieces in battles with well-plied weapons, as (woodcutters fell) the forests.

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rábhih bahúnám vírayitríbhir-vaḍavábhih, with very new or young mares bearing male progeny of many.

[1] The text has only *apo dakshiṇatah,* the waters from or at the south: there is no verb: *Sáyaṇa* considers the *dakshiṇáyana* to be intended the sun's course south from the northern limit of the tropics, which, in India, is in fact the commencement of the rainy season.

[2] *Viváchah* the commentator renders *vividhastutirúpá vácho yeshám,* they of whom the speech has the form of many kinds of praise, which meaning he assigned to the same word in the first verse of *Súkta* XXXI.: he is probably right, although the more simple explanation would be, of various speech.

4. Do thou, INDRA, who art all-pervading, be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts,[1] we invoke thee for the acquirement of wealth.[2]

5. Do thou, INDRA, now and at (all) other times be verily ours: be the bestower of happiness according to our condition: and in this manner, worshipping at dawn,[3] and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty.

SUKTA XI. (XXXIV.)

Deity, *Ṛishi*, and metre as before.

Varga VI.

1. Many praises, INDRA, are concentrated in thee: from thee abundant commendations diversely proceed:[4] to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) INDRA.

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[1] *Yudhyanto nemadhitá pṛitsu*: *nema* is synonymous with *arddha*, a half, or here, some, *katipayáh purushá dhiyanta eshu*, in those battles, *pritsu*, in which some men are engaged or killed; the first case plural, *nemadhitá*, or, properly, *nemadhitaya*, being used for the seventh case plural.

[2] *Swarshátá* is explained *sushṭu araṇíyam dhanam tasya sambhajanártham*, very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy.

[3] *Goshatamá* is left unexplained by *Sáyaṇa*, unless he intends to explain it by *varttamá ná bhavema*, may we be present, but this may merely express the *syáma* of the text, may we be, or may we abide: the word is unusual, and the rendering is conjectural only, one sense of *gosha* being the dawn.

[4] *Vi cha twad yanti manísháh, twattah stotríṇam matayo vividham nirgachchhanti*: from thee the praises, or approbations of the praisers variously go forth, is the explanation of *Sáyaṇa*,

2. May that INDRA ever be propitiated by us who is the invoked of many, mighty and chief, especially honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to INDRA, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4. The mixed *Soma*-juice has been prepared for INDRA, (to be offered) on the day (of sacrifice), with reverence-like adoration,[1] when praises, together with offerings, yield him increase, as when water (revives) a man in desert a waste.

5. To this INDRA has this earnest eulogy been addressed by the devout, in order that the all-pervading INDRA may be our defender and exalter in the great conflict with (our) foes.

SÚKTA XII. (XXXV.)

The deity and metre as before; the *Rishi* is NARA.

Varga VII. 1. When may our prayers (be with thee) in thy

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[1] *Divyarcheva másá* is explained *divase sautye ahani archanasádhanena stotreṇeva mánena,* with respect, like praise, the instrument of worship on the day for the libation: the scholiast cites in illustration a *mantra* beginning *Vṛitraghna,* slayer of *Vṛitra,* &c. but he also proposes another explanation, *divi dyotake, archeva arkah súrya iva, másá-másas chandramah sa iva,* which, with the following word, *mimiksha,* explained *vṛishṭyudahánám sektá,* the sprinkler of rain-waters, is applied to *Indra, ya Indro varttate,* that *Indra* who is the shedder of rain, like the sun and the moon in heaven: this is scarcely more satisfactory than the interpretation first given, although that is not very explicit.

chariot? when wilt thou grant to thine adorer the (means of) maintaining thousands? when wilt thou recompense my adoration with riches? when wilt thou render sacred rites productive of food?

2. When, INDRA, wilt thou bring together leaders with leaders, heroes with heroes, and give us victory in battles? when wilt thou conquer from the enemy the threefold-food-supplying cattle?[1] (when wilt thou grant) us, INDRA, diffusive wealth?

3. When, most vigorous INDRA, wilt thou grant thy worshipper that food which is all-sufficing? when wilt thou combine (in thyself) worship and praises? when wilt thou render oblations productive of cattle?

4. Grant, INDRA, to thine adorer (abundant) food, productive of cattle, pleasant with horses, and renowned for vigour: multiply nourishment, and (cherish) the kine easily milked, and render them so that they may be resplendent.

5. Direct him who is actually our adversary into a different (course):[2] mighty INDRA, who art a hero, the destroyer (of enemies), therefore art thou glorified: never may I desist from the praise of the giver of pure (gifts):[3] satisfy, sage INDRA, the ANGIRASAS with food.

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[1] *Tridhátu gáh*: cows having three elements of nutriment, as milk, curds, and butter.

[2] That is, consign him to death, a course different from that of living beings.

[3] *Má niraram ṣukradughasya dhenoh* is, literally, may I not cease from the cow the yielder of pure milk; but *dhenoh* is interpreted by the scholiast in this place *váchas, stotrát,* from praise; or he admits as an alternative, may I never depart from the milch cow given, *Indra,* by thee.

Súkta XIII. (XXXVI.)

The deity, *Ṛishi*, and metre as before.

Varga VIII.

1. Truly are thy exhilarations beneficial to all men: truly are the riches which exist on earth (beneficial to all men): truly art thou the distributor of food; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that Indra; verily they rely upon him for heroic deeds: they offer sacrifices to him as the seizer of an uninterrupted series of foes,[1] their assailant, their subduer, and also for the destruction of Vṛitra.

3. The associated Maruts, heroic energies, virile strength, and the *Niyut* steeds, attend upon Indra, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorified by us, Indra, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, Indra, (the praises) that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun,[2] (prevailest) over the ample riches of the enemy: endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other[3] (than such as thou hast been).

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[1] *Syúmagribhe, syútán avichchhedena varttamánán ṣatrún gṛihṇate*, to him who seizes enemies being lines or threads without interruption.

[2] *Dyaur-na bhúmábhi rayo aryah*; *arer dhanáni bahutaráṇi súrya iva abhibhavasi*: the prefix *abhi*, as is frequent in the Veda, being put for the compound verb *abhibhú*.

[3] *Aso yathá nah* is, literally, not he as to us: *Sáyaṇa*, to make this intelligible, says, *yena prakáreṇa asmákam asádháraṇo asi*

SÚKTA XIV. (XXXVII.)

Deity and metre as before; the *Rishi* is BHARADWÁJA.

Varga IX.

1. Fierce INDRA, let thy harnessed steeds bring down thy all-desired chariot: thy devoted adorer verily invokes thee: may we to-day, partaking of thine exhilaration, increase to-day (in prosperity).

2. The green *Soma*-juices flow at our sacrifice, and, purified, proceed direct into the pitcher: may the ancient, illustrious INDRA, the sovereign of the exhilarating *Soma* libation, drink of this our offering.[1]

3. May the everywhere-going, straight-proceeding, chariot-bearing steeds, bring the mighty INDRA in his strong-wheeled car to our rite: let not the ambrosial *Soma* waste in the wind.

4. The very strong INDRA, the performer of many great deeds instigates the donation of this (institutor of the ceremony) amongst the opulent, whereby, wielder of the thunderbolt, thou removest sin, and, firm of purpose, bestowest riches upon the worshippers.

5. INDRA is the donor of substantial food: may the very illustrious INDRA increase (in glory) through our praises: may INDRA, the destroyer (of enemies), be the especial slayer of VṚITRA: may he, the animator, the quick-mover, grant us those (riches which we desire).

SÚKTA XV. (XXXVIII.)

Deity, *Rishi*, and metre as before.

Varga X.

1. May the most marvellous INDRA drink from this

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sa tathá sah syáh, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend.

[1] The *Soma*-juice, it is said, if allowed to remain some time in the vessel containing it, may be dried up by the air: *Indra* is therefore urged to drink it before it evaporates.

(our cup): may he acknowledge our earnest and brilliant invocation: may the munificent (INDRA) accept the offering and the praiseworthy adoration at the sacrifice of the devout worshipper.

2. Reciting (his praise, the worshipper) calls aloud, that by the sound he may reach the ears of INDRA, although abiding afar off: may this invocation of the deity, inducing him (to come), bring INDRA to my presence.

3. I glorify thee with hymns and with pious worship, the ancient undecaying INDRA, for in him are oblations and praises concentrated, and great adoration is enhanced (when addressed to him);

4. INDRA, whom the sacrifice, whom the libation exalts, whom the oblation, the praises, the prayers, the adoration exalt, whom the course of day and night exalts, whom months, and years, and days exalt.

5. So, wise INDRA; may we to-day propitiate thee who art manifested, to overcome (our foes), thee who art greatly augmenting, mighty and free, for (the sake of) wealth, fame, and protection, and for the destruction of (our) enemies.

SÚKTA XVI. (XXXIX.)

Deity, *Ṛishi,* and metre as before.

Várga XI.

1. Drink, INDRA, of that our sweet, exhilarating, inspiring, celestial, fruit-yielding *Soma*, commended by the wise, and entitled to praise and preparation:[1]

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[1] Several of the epithets in the text are unusual, and, agreeably to European notions, very inapplicable to a beverage: they are, severally, *mandra,* exhilarating; *kavi,* explained *vikránta,* heroic; *divya,* divine; *vahni* rendered *voḍha,* bearing fruit; *vipramanman,* of which sages are the praisers, *stotárah; vachana* laudable, *stutya*; *sachana* to be served or honoured, *sevya.*

bestow upon him who glorifies thee, divine (INDRA), food, the chiefest of which is cattle.[1]

2. Determined (to recover) the cattle hidden in the mountain, associated with the celebrators of pure rites, (the ANGIRASAS), and animated by (their) veracious (praise), this (INDRA) fractured the infrangible rock of BALA, and overwhelmed the PAṆIS with reproaches.

3. This *Soma*,[2] INDRA, (quaffed by thee), has lighted up the unlustrous nights, and days and nights, and years: (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.

4. This radiant (INDRA) has illumed the non-radiant (worlds): he has pervaded many dawns with true lustre: the benefactor of men moves in (a chariot) drawn by horses, harnessed by praise, laden with riches.

5. Sovereign of old, do thou, when glorified, bestow upon him who praises thee, and to whom affluence is due, abundant food: grant to the worshipper water, plants, innoxious woods, cattle, horses, and men.

Isho yuvaswa griṇate go agráh is explained *annam sanyojaya*, combine or supply food to the praiser: *yásám ishám gávo agre*, of which viands, cows are in the first place: is this to be understood literally? and were cows, in the time of the Vedas, a principal article of food? of course a *Brahman* would interpret it metonymically, cows being put for their produce, milk and butter: *Sáyaṇa* is silent, but there does not seem to be any thing in the Veda that militates against the literal interpretation.

[2] The text has *ayam Induh*, which, as a synonyme of *Soma*, implies both the moon and the *Soma*-juice: it is the former that is here held in view at the expense of consistency: according to *Sáyaṇa*, *Soma* is here *chandramá nabhasi varttamánah*, the same as the moon present in the sky, and as, *chandragaty-*

Súkta XVII. (XL.)

Deity, *Ṛishi,* and metre as before.

Varga XII.

1. Drink, Indra, (the *Soma*) that is effused for thy exhilaration: stop thy friendly steeds: let them loose: sitting in our society, respond to our hymns:[1] give food to him who lauds and worships thee.

2. Drink, Indra, of this (libation), of which thou, mighty one, hast drunk as soon as born, for excitement to (great) deeds; that *Soma*-juice which the kine, the priests, the waters, the stones, combine to prepare for thy drinking.

3. The fire is kindled; the *Soma*, Indra, is effused: let thy vigorous horses bring thee hither: I invoke thee, Indra, with a mind wholly devoted to thee: come for our great prosperity;

4. Thou hast ever gone (to similar rites): come now with a great mind disposed to drink the *Soma*: hear these our praises: may the worshipper present to thee (sacrificial) food for (the nourishment of) thy person.

5. Whether, Indra, thou abide in the distant heaven, in any other place, or in thine own abode, or

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adhínatwát tithivibhágáh, the divisions of lunar days are dependent upon the motions of the moon, it may be said to be the cause of days, weeks, months, and years, the first term, *aktún,* is said by the scholiast to imply fortnights, months, and years, or the longer periods of time: the phrase in the parenthesis is not in the text, but is supplied by the scholiast, *twayá píyamanah,* to be drunk by thee, but it is justified by the pronoun *ayam,* this, which could not apply, as something present to the moon.

[1] *Uta pra gáya gaṇe á nishadya*: *pragáya* is explained *asmábhih kṛitam stotram upaṣlokaya,* return verses to the praise made by us.

wheresoever (thou mayst be), from thence do thou, who art propitiated by praise, putting to thy steeds, protect, together with the MARUTS, well pleased, our sacrifice, for our preservation.

SÚKTA XVIII. (XLI.)

Deity, *Ṛishi*, and metre as before.

Varga XIII.

1. Unirascible (INDRA), come to the sacrifice: the effused juices are purified for thee: they flow, thunderer, (into the pitchers), as cows go to their stalls: come, INDRA, the first of those who are to be worshipped.

2. Drink, INDRA, with that well-formed and expanded tongue wherewith thou ever quaffest the juice of the sweet (*Soma*): before thee stands the ministrant priest: let thy bolt, INDRA, designed (to recover) the cattle, be hurled (against thy foes).

3. This dropping, omniform *Soma*, the showerer (of benefits), has been duly prepared for INDRA, the showerer (of rain): lord of steeds, ruler over all, mighty (INDRA), drink this over which thou hast of old presided, which is thy food.

4. The effused *Soma*, INDRA, is more excellent than that which is not effused: it is better (qualified) to give pleasure to thee, who art capable of judging: overcomer (of enemies), approach this sacrifice, and thereby perfect all thy powers.

5. We invoke thee, INDRA, come down: may the *Soma* be sufficient for (the satisfaction of) thy person: exult ṢATAKRATU with the libations, defend us in combats, and against the people.[1]

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[1] *Pra asmán ava pṛitanásu pra vikshu*: *pra* is put for *prarakshा*, especially protect us, *na kevalam sangrámeshu kintu*

Sukta XIX. (XLII.)

Deity and *Rishi* as before; the metre of the first three stanzas is *Anushṭubh*, of the last *Brihatí*.

Varga XIV. 1. Offer, (priests), the libation to him who is desirous to drink; who knows all things; whose movements are all-sufficient; who goes readily (to sacrifices); the leader (of holy rites), following no one.[1]

2. Proceed to the presence of that deep quaffer of the *Soma*, with the *Soma*-juices; to the vigorous Indra with vessels (filled) with the effused libations.[2]

3. When, with the effused and flowing *Soma*-juices, you come into his presence, the sagacious (Indra) knows your wish, and the suppresser (of enemies) assuredly grants it, whatever it may be.[3]

4. Offer, priest, to him, and him (only) this libation of (sacrificial) food, and may he ever defend us against the malignity of every superable adversary.

Sukta XX. (XLIII.)

The deity and *Rishi* as before; the metre is *Ushṇih*.

Varga XV. 1. This *Soma*, in the exhilaration of which it is known[4] that thou hast subdued Sambara for (the sake of) Divodása, is poured out, Indra, for thee: drink.[5]

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sarvásu prajásu, not only in wars, but in or against all people: this looks as if the religious party had opponents amongst the people in general.

[1] *Sáma-Veda,* I. 352, and II. 790.

[2] This and the two following verses also occur in the *Sáma,* II. 791—793.

[3] *Tam tam id eshate:* the repetition of the relative with reference to the antecedent *kámam* may perhaps be so rendered.

[4] *Yasya tyachchambaram made: tyat* is explained by *Sáyaṇa* as equivalent to *tat prasiddham yathá bhavati tathá,* such as that which is notorious.

[5] *Sama-Veda,* I. 392.

2. This *Soma*, the exhilarating draught of which, when fresh effused (at dawn), or at noon, or at the last (or evening worship), thou cherishest, is poured out, INDRA, for thee: drink.

3. This *Soma*, in the exhilaration of which thou hast liberated the cattle, firm (fastened) within the rock, is poured out, INDRA, for thee: drink.

4. This *Soma*, exhilarated (by drinking) of which (sacrificial) food thou possessest the might of MAGHAVAN,[1] is poured out, INDRA, for thee: drink.

ANUVÁKA IV.

SÚKTA I. (XLIV.)

The deity is INDRA; the *Rishi* is SAMYU, the son of BRIHASPATI; the metre of the first six stanzas is *Anushtubh,* of the next three *Viráj,* of the rest *Trishtubh.*

Varga XVI.

1. Opulent INDRA, the *Soma* that abounds with riches, and is most resplendent with glories, is poured out: it is thy exhilaration INDRA, lord of the offering.[2]

2. The *Soma*, possessor of felicity, which gives thee delight, and which is the bestower of riches on thy votaries, is poured out: it is thy exhilaration, INDRA, lord of the offering.

3. The *Soma*, whereby thou art augmented in strength, and, together with thy defenders, (the

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[1] *Mághonam savas,* the rank or office of *Indra,* is engendered by the *Soma, Somena Indratwam játam.*

[2] *Swadhápati* may also mean the cherisher or protector of the *Soma* libation, *swadháyá annasya somalakshanasya pálakát;* also *Sáma-Veda,* I. 351.

MARUTS), art victorious (over thy foes), is poured out: it is thy exhilaration, INDRA, lord of the offering.

4. (Worshippers), for you I glorify that INDRA who disappoints not (his adorers); the lord of strength, the all-subduing, the leader (of rites), the most beautiful, the beholder of the universe.

5. The divine heaven and earth adore that vigour of his, which our hymns augment, the appropriator of the riches of the foe.

Varga XVII.

6. (Worshippers), the efficacy of your eulogy is to be manifested to that INDRA, whose protections, like (those) of a sensible man,[1] are displayed as abiding along with him.

7. INDRA appreciates him who is skilled (in holy rites): a recent friend, quaffing (the libation), he heaps excellent (wealth) upon the devout: partaking of (the sacrificial) food, (and brought) by his robust agitators[2] (of the earth, his steeds), he, through his benevolence, is a protector to his friends.

8. The *Soma*, creator (of all), on the path of sacrifice, has been drunk: the worshippers have presented it to gratify the mind (of INDRA): may he, the humiliator (of his foes), possessing a vast body, propitiated by our praises, become manifest to our view.

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[1] *Vipo na, medhávina iva*; that is, the protective measures or expedients of a sensible or wise man are capable for all affairs, *sarva káryakuṣaláh.*

[2] *Sthaulábhir dhautaríbhih* is explained *sthúlábhih kampanakáriṇíbhih,* with the stout causers of trembling: the scholiast supplies *vaḍavábhih yuktah,* joined with such mares; or the epithets, although feminine, the scholiast says may be applied to the *Maruts.*

9. Bestow upon us most brilliant vigour: oppose the numerous enemies of thy worshippers: grant us, for our pious acts, abundant food: secure us in the enjoyment of wealth.

10. INDRA, possessor of affluence, we have recourse to thee, the bountiful: lord of steeds, be not unfavourable to us: no other kinsman is beheld (by us) amongst men: why else have they called thee the bestower of wealth?

Varga XVIII.

11. Give us not up, showerer (of benefits), to the obstructor (of our rites): relying upon the friendship of thee, the lord of riches, may we be unharmed: many are the hindrances (opposed) to thee amongst men: slay those who make no libations, root out those who present no offerings.

12. As INDRA, when thundering, raises the clouds, so he (heaps upon his worshippers) riches of horses and cattle: thou, INDRA, art the ancient upholder of the sacrificer: let not the opulent wrong thee, not presenting (oblations).

13. Ministrant priests offer libations to the mighty INDRA, for he is their king, he who has been exalted by the ancient and recent hymns of adoring sages.

14. In the exhilaration of this *Soma*, the wise INDRA, irresistible, has destroyed numerous opposing enemies: offer the sweet-flavoured beverage to that hero, the handsome-chinned, to drink.

15. May INDRA be the drinker of this effused *Soma*-juice, and, exhilarated by it, become the destroyer of VṚITRA by the thunderbolt: may he come, although from afar, to our sacrifice, (he who is) the giver of dwellings, the upholder of the celebrator (of religious rites).

Varga XIX.

16. May this ambrosia, the appropriate beverage of INDRA, of which he is fond, be quaffed (by him), so that it may inspire the divinity with favourable feelings (towards us), and that he may remove from us our adversaries, and (all) iniquity.

17. Exhilarated by it, valiant MAGHAVAN, slay our unfriendly adversaries, whether kinsmen or unrelated (to us): put to flight, INDRA, hostile armies menacing us (with their weapons), and slay them.

13. Affluent INDRA, facilitate to us (the acquirement of) vast riches in these our battles: (enable us) to gain the victory: make us prosperous with rain, and with sons and grandsons.

19. Let thy vigorous steeds, harnessed of their own will, drawing thy wish-bestowing chariot, guided by shower-yielding reins, quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked, bring thee to the bountiful, exhilarating (libation).

20. Showerer (of benefits), thy vigorous water-shedding steeds, like the waves (of the sea), exulting, are harnessed to thy car; for they, (the priests), offer to thee, the showerer (of benefits), ever youthful, the libation of the *Soma*-juices expressed by the stones.

Varga XX.

21. Thou, INDRA, art the showerer of heaven, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated (waters): for thee, showerer (of desires), who art the most excellent shedder of rain, the sweet *Soma*, the honey-flavoured juice, is ready to be quaffed.[1]

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[1] In this and the two preceding stanzas we have the usual abuse of the derivatives of *Vṛisha*, to sprinkle, to rain; *Indra's* horses are *vṛishaṇá*; they draw a *vṛisha ratha*, and are guided

22. This divine *Soma*, with INDRA for its ally, crushed, as soon as generated, PAṆI by force: this *Soma* baffled the devices and the weapons of the malignant secreter of (the stolen) wealth, (the cattle).

23. This *Soma* made the dawns happily wedded to the sun: this *Soma* placed the light within the solar orb: this (*Soma*) has found the threefold ambrosia hidden in heaven in the three bright regions.[1]

24. This (*Soma*) has fixed heaven and earth:[2] this has harnessed the seven-rayed chariot (of the sun): this *Soma* has developed of its own will the mature deeply-organized secretion in the kine.[3]

SÚKTA II. (XLV.)

INDRA is the deity of thirty stanzas, BṚIHASPATI of three; the *Ṛishi* is SAMYU; the metre of the twenty-ninth verse is *Atinichṛid*, of the thirty-third *Anushṭubh*, of the rest *Gáyatrí*.

1. May that youthful INDRA, who, by good guidance, brought TURVASA and YADU from afar, (be) our friend. Varga XXI.

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by *vṛisha raṣmayah:* again, the steeds are *vṛishaṇa*, explained, *nityaturuṇau*, always young, and *Indra* is *vṛishan*, *vṛish*, and *vṛishabha*, the showerer of rain or of benefits: in most of the instances a grosser sense is probably implied.

[1] *Ayam tridhátu divi rochaneshu, triteshu vindat amṛitam nigúḷham*: according to the scholiast, this may merely mean that the *Soma* becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.

[2] These functions are ascribed to the *Soma* as being the source of the energies of *Indra*, who is the real agent, both in this and the preceding verse, this *Indra* has made the dawns, &c.

[3] *Daṣayantram utsam* is literally a well with ten machines: here *utsa* is explained by *Sáyaṇa*, *utsaraṇaṣílam*, having the

2. INDRA gives sustenance, even to the undevout: he is the conqueror of wealth accumulated (by enemies), through (going against) them with a slow-paced steed.

3. Vast are his designs, manifold are his praises, his protections are never withdrawn.

4. Offer worship and praises, friends, to him who is to be attracted by prayers; for he verily is our great intelligence.

5. Slayer of VṚITRA, thou art the protector of one (adorer), or of two, and of such as we are.

Varga XXII.

6. Thou removest (far from us) those who hate us: thou prosperest those who repeat thy praise: bestower of excellent male descendants,[1] thou art glorified by men.

7. I invoke with hymns INDRA, our friend, who is

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property of flowing forth, *payas*, milk: the epithet *daṣayantram* is of a less precise purport, and is somewhat mystified: in one sense it implies aggregated bodily existence, or organs and functions of the body, which are the result of the nutriment furnished to the child by the matured milk, agreeably to a *khila*, or supplementary verse quoted by the scholiast: *chakshuṣcha ṣrotram-cha, manascha, vák-cha, pránápáṇau, deha, idam ṣaríram, dwau pratyancháv-anulomau visargáv-etam tam manye daṣayantram utsam,* I consider the eye, the ear, the mind, the speech, the two vital airs, the form, the body, the two creations inverted and direct, as the tenfold *utsa*, or state of being: another explanation makes the phrase imply the *Soma's* being offered with nine texts to *Indra* and other deities at the morning sacrifice: *Aitareya Bráhmaṇa, Panchaka 3, Adhyáya* 1.

[1] *Suvíra* is here explained *ṣobhanair víraih putrapautrádibhir dátavyair-upetah*, endowed with or possessed of sons, grandsons, and the like to be given.

BRAHMÁ,[1] who is attracted by prayer and entitled to adoration, to milk him as a cow.

8. In the hands of whom, the heroic subduer of hostile armies, (the sages), have declared are all the treasures in both (heaven and earth).

9. Wielder of the thunderbolt, lord of *Sachi*, demolish the strong (cities) of men: (baffle), unbending (INDRA), their devices.

10. Veracious INDRA, drinker of the *Soma*, provider of sustenance, we, desirous of food, invoke such as thou art.[2]

11. (We invoke) thee, such as thou art, thee who hast been invocable of old, and who art now to be invoked for the wealth held (by the foe): hear our invocation.

Varga XXIII.

12. (Favoured) by thee, INDRA, (who art propitiated) by our hymns, (we overcome) with our steeds the steeds (of the enemy), and we conquer abundant food, and the wealth held (by the foe).[3]

13. Heroic and adorable INDRA, verily thou art mighty in battle, and victor of the wealth held (by the enemy).

14. Destroyer of enemies with that thy velocity, which is of exceeding swiftness, impel our chariots (against the foe).

15. Victorious INDRA, who art the chief of charioteers, conquer the wealth that is held (by the enemy) with our assailing car.

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[1] *Brahmanam*, the scholiast interprets *parivṛiḍham*, great, mighty.

[2] *Tam twá ahúmahi*, we invoke thee (who art) *that*, or such as has been described in the preceding verses.

[3] The stanza is literally, with praises, by horses, horses, food, excellent *Indra* by thee, we conquer deposited wealth.

Varga XXIV. 16. Praise that INDRA who alone has been born the supervisor (of all), the lord of men, the giver of rain.

17. INDRA, who hast ever been the friend of those who praise thee, and the insurer of their happiness by thy protection, grant us felicity.

18. Wielder of the thunderbolt, take the bolt in thy hands for the destruction of the *Rákshasas*, and utterly overthrow those who defy thee.

19. I invoke the ancient INDRA, the giver of riches, (our) friend, the encourager of his adorers, who is to be propitiated by prayer.

20. He alone rules over all terrestrial riches, he who is entitled to especial praise, he who is irresistible.

Varga XXV. 21. Lord of cattle, (coming) with thy mares, satisfy our desires completely with (abundant) food, with horses, and with kine.

22. Sing praises, when your libation is poured out, to him who is the invoked of many, the subduer (of foes), giving him gratification, like (fresh pasture) to cattle.[1]

23. The giver of dwellings verily withholds not the gift of food conjoined with cattle, when he hears our praises.

24. Then the destroyer of the *Dasyus*, proceeds to the cattle-crowded folds of *Kuvitsa*, and by his acts opens them for us.[2]

25. INDRA, performer of many exploits, these our praises repeatedly recur to thee as parent (cows) to their young.

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[1] *Sáma-Veda*, I. 115.

[2] *Ibid.* II. 1017-18: *kuvitsa* is termed merely a certain person who does much (*kuvit*) harm, (*syati*).

Varga XXVI.

26. Thy friendship, INDRA, is not easily lost: thou, hero, art (the giver of) cattle to him who desires cattle, (of) horses to him who desires horses.

27. Delight thy person with the (beverage of the) libation (offered) for the sake of great treasure: subject not thy worshipper to his reviler.

28. These our praises tend, as the libations are repeatedly poured out, eagerly to thee who art gratified by praise, as the milch kine (hasten) to their calves.

29. May the praises of many worshippers offered at the sacrifice,[1] (accompanied) by (sacrificial) viands, invigorate thee, destroyer of multitudes.

30. May our most elevating praise[2] be near, INDRA, to thee, and urge us to (the acquirement of) great riches.

31. BṚIBU presided over the high places of the PAṆIS,[3] like the elevated bank of the *Ganges*.[4]

32. Of whom, prompt as the wind, the liberal donation of thousands (of cattle) has been quickly given to (me) soliciting a gift.

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[1] *Vivàchi*, at the sacrifice called *Vivách*, because various praises and prayers are then repeated.

[2] *Stomo váhishṭhah, voḍhṛitama*, most bearing, uplifting, elevating.

[3] *Bṛibu paṇínám varshishṭhe múrddhan adhyasthát*, he stood over upon the high place, as if it were on the forehead of the *Paṇis, múrddhavat uchchhrite sthale*: the *Paṇis* may be either merchants or traders, or *Asuras*, so termed: for *Bṛibu* see note 1, in next page.

[4] *Uruh kaksho na gángyah* is explained by the scholiast *gangáyáh kúle vistírṇe iva*, as on the broad bank of the Ganges, that is, as the bank is high above the bed of the river.

33. Whom, therefore, we all, who are the profferers and bestowers of praise ever commend, as the pious Bṛibu, the donor of thousands (of cattle), the receiver of thousands (of laudations).[1]

Súkta III. (XLVI.)

The deity and *Ṛishi* as before; the metre of the odd verses is *Bṛihatí,* of the even, *Ṣatobṛihatí.*

Varga XXVII. 1. We worshippers invoke thee for the acquirement of food; thee, Indra, the protector of the good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).[2]

2. Wonderful wielder of the thunderbolt, Indra,

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[1] This and the two preceding stanzas form a *Tṛicha* in praise of the liberality of a person named *Bṛibu* to *Bharadwája*, the *Ṛishi* of the hymn: *Sáyaṇa* calls him the *Takshá*, the carpenter or artificer of the *Paṇis*: the legend is preserved by *Manu*, 10. 107., *Bharadwájah kshudhárttas-tu saputro nirjane vane, bahvír-gáh pratijagráha Bribos-takshṇo maháyaṣah,* the illustrious *Bharadwája*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛibu*: the *Níti Manjarí* tells the same story, and attributes the *Tṛicha* to *Sáyu*, the son of *Bharadwája*: the moral of the illustration in *Manu* and the *Níti Manjarí* is, that Brahmans, in times of distress, may accept assistance from persons of low castes: the object of the *Súkta*, although it might be so understood, is rather that persons of inferior condition become eminent by liberality; in which sense *Sáyaṇa* interprets it *játito híno api dátṛitwát sarvatra sreshṭho bhavati,* a person inferior by caste becomes everywhere distinguished by generosity.

[2] *Káshṭhásu arvaṭah,* in the qaarters or regions of the horse, where horses are engaged, or, according to *Sáyaṇa*, the field of battle: *Mahídhara, Yajur-Veda,* 27. 37., separates the two words, and explains them, as men invoke thee for victory.

the lord of clouds,[1] mighty in resolution, being glorified by us, grant us cattle, and horses fit for chariots, as (thou grantest) abundant food to him who is victorious (in battle).[2]

3. We invoke that INDRA who is the destroyer of mighty foes, the supervisor (of all things): do thou, the many-organed, the protector of the good, the distributor of wealth, be unto us (the insurer of) success in combats.[3]

4. Such, INDRA, as thou art represented in holy texts,[4] assail (our) adversaries with fierceness like (that of) a bull in close conflict: regard thyself as our defender in war, (that we may long enjoy) posterity, water, and the (sight of the) sun.[5]

5. INDRA, bring to us most excellent, most invigorating and nutritious food, wherewith, wonderful wielder of the thunderbolt, the handsome-chinned, thou sustainest both heaven and earth.

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[1] *Adrivas* is, more properly, wielder of the thunderbolt, but we have just had that epithet in *vajrahasta*.

[2] *Satrá vájam na jigyushe*: the scholiast has *satrá*, *prabhútam*, abundant: *Mahídhara*, *Yajush*, 27. 38., makes it an epithet of *vájam sa-tránam*, together with protection: it pleases him also to understand *jigyushe*, valorous, not as applicable to a man, *purusháya*, but to a horse or elephant, *aśwáya hastine vá*, which is quite gratuitous: see also *Sáma-Veda*, II. 160.

[3] *Sáma-Veda*, I. 286: this is said to be the first verse of a *Pragátha*.

[4] *Richíshama* is explained by *Sáyaṇa rigyádriśam rúpam pratipádayati tádrig-rúpendrah*: such form as the *Rich* exhibits, such in form is *Indra*.

[5] The text has only *tanúshu*, *apsu*, *súrye*, in descendants, in waters, in the sun, but they may be connected with what precedes, *asmákam bodhi avitá mahádhane*, know thyself to be our

Varga XXVIII.

6. We invoke for protection thee, royal INDRA, who art mighty amongst the gods, the subduer of men; granter of dwellings, repel all evil spirits,[1] and render our enemies easy of discomfiture.

7. Whatever strength and opulence (exist) amongst human beings, whatever be the sustenance of the five classes of men, bring INDRA to us, as well (as) all great manly energies.[2]

8. Whatever vigour, MAGHAVAN, (existed) in TṚIKSHU, in DRUHYU, in PÚRU, bestow fully upon us in conflicts with foes, so that we may destroy our enemies in war.

9. Give, INDRA, to the affluent, and to me also, a sheltering and prosperous dwelling, combining three elements,[3] and defending in three ways; and keep from them the blazing (weapon of our foes).

10. Affluent INDRA, propitiated by praise, be nigh to us, as the defender of our persons (against those) who assail (us as) enemies, with a mind bent upon carrying off (our) cattle, or who assault us with arrogance.

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protector in battle, in descendants, &c., that is, in securing to us these good things and long life.

[1] *Pibdanáni, Rákshasas,* from their uttering the inarticulate sound, *Pip.*

[2] *Sáma-Véda,* I. 262.

[3] *Tridhátu ṣaraṇam trivarútham,* according to *Sáyaṇa,* of three kinds, *triprakáram tribhúmikam,* as if the houses were constructed of more than one material, or wood, brick, and stone: in his scholia on the *Sáman,* I. 266, he explains it variously, as containing three kinds of beings, gods, men, and spirits; or three precious things, gold, silver, diamonds; or three states of being, desire, action, avarice: *trivarútham* is similarly explained in both his scholia as sheltering or protecting from three conditions of the atmosphere, cold, heat, rain.

11. INDRA, be (favourable) at present to our success: protect our leader in battle when the feathered, sharp-pointed, shining shafts fall from the sky. Varga XXIX.

12. When heroes rest their persons (until abandoning) the pleasant abodes of their progenitors:[1] grant us, for ourselves and our posterity, an unsuspected defence,[2] and scatter our enemies.

13. (At the time) when, in the effort (made) in an arduous conflict, thou urgest our horses over an uneven road, like falcons darting upon their food through the difficult path (of the firmament).

14. Rushing rapidly like rivers in their downward course, and although neighing loudly through terror, they yet, tight-girthed, return repeatedly (to the conflict) for cattle, like birds darting on their prey.

SÚKTA IV. (XLVII.)

The deities of this hymn are very various: that of the first five stanzas is the *Soma*-juice; of the first quarter of the twentieth the gods; of the second, the earth; of the third, BṚIHASPATI;

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[1] *Priyá śarma pitṛínám* is explained *priyáni stháháni janakánám sambandhíni*, the beloved places in relation with progenitors, but the want of a verb makes the sense doubtful: the scholiast extends to it the government of *vitanvate, tanvo vitanvate,* they spread out or rest their persons; or they spread out, he says, before the enemy the sites won by their forefathers until they abandon them, *parityajanti yávat:* perhaps it should be, until they, the enemy, desist from the attack.

[2] *Chhardirachittam* the commentator renders *kavacham śatrubhir ajnátam,* armour unknown by the enemies; the connexion of the sense runs through the two following verses: the unknown armour is solicited when a charge of horse takes place: it may possibly allude to the superiority of the arms of the *Áryas,* the mail worn by them being unknown to the *Dasyus,* or barbarians, like the steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians.

and of the fourth, INDRA; the deity of the twenty-second and three following verses is PRASTOKA, the son of the Raja SRINJAYA, whose liberality they celebrate; of the twenty-sixth and two succeeding verses, forming a *Tricha*, the *Ratha* or chariot is the deity; of the next three, another *Tricha*, the Dundubhi or drum; INDRA is the deity of the rest; the *Rishi* is GARGA, the son of BRIHASPATI; the metre of the nineteenth stanza is *Brihatí*, of the twenty-third *Anushṭubh*, of the twenty-fourth *Gáyatrí*, of the twenty-fifth *Dwipadí*, of the twenty-seventh *Jagatí*, of the rest *Trishṭubh*.

Varga XXX.

1. Savoury indeed is this (*Soma*); sweet is it, sharp, and full of flavour: no one is able to encounter INDRA in battles after he has been quaffing this (beverage).

2. This savoury *Soma*, drunk on this occasion, has been most exhilarating: by drinking of it INDRA has been elevated to the slaying of VRITRA, and it has destroyed the numerous hosts of SAMBARA and the ninety-nine cities.[1]

3. This beverage inspires my speech; this developes the desired intelligence: this sagacious (*Soma*) has created the six vast conditions,[2] from which no creature is distinct.

4. This it is which has formed the expanse of the earth, the compactness of the heaven: This *Soma* has deposited the ambrosia in its three principal (receptacles),[3] and has upheld the spacious firmament.[4]

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[1] *Dehyah* is the term in the text for *dehíh*, explained by *Sáyaṇa*, *digdháh*, the smeared or plastered, implying *puríh* cities; as if they consisted of stuccoed or plastered houses: the ninety-nine cities of *Sambara* have frequently occurred: see vol. II. p. 256, &c.

[2] They are said to be heaven, earth, day, night, water, and plants.

[3] In plants, water, and cows.

[4] See vol. I. p. 235: here, as in that *Súkta*, there is an ob-

5. This makes known the wonderfully beautiful and inspiring (solar radiance) at the appearance of the dawns, whose dwelling is the firmament: this mighty (*Soma*) has sustained the heaven with a powerful support, the sender of rain, the leader of the winds.

Varga XXXI.

6. Hero, INDRA, who art the slayer of foes in contests for (the acquirement of) treasures, drink boldly from the pitcher: drink copiously at the noon-day rite: receptacle of riches, bestow riches upon us.

7. Like one who goes before us, INDRA, (on the road), look out,[1] bring before us infinite wealth; be our conductor beyond the bounds (of want), convey us safely over (peril); be our careful guide, our guide to desirable (affluence).

8. Do thou, INDRA, who art wise, conduct us to the spacious world (of heaven), to a blessed state of happiness, light, and safety: may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

9. Place us, possessor of riches, in thy ample chariot, (behind) thy powerful horses: bring to us from among all viands the most excellent food: let not, MAGHAVAN, any opulent man surpass us in wealth.

10. Make me happy, INDRA; be pleased to prolong my life: sharpen my intellect like the edge of an iron sword: whatsoever desirous (of propitiating) thee, I

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viously designed confusion between the *Soma* plant, and *Soma*, the moon.

[1] *Pra ṇah pura eteva paṣya*, like one who is preceding us, look: the scholiast says, look after the travellers under the charge of the *márgarakshaka*, the protector of the road, an escort, or, possibly, the leader of a *káfila*, may be intended.

may utter, be pleased by it: render me the object of divine protection.

Varga XXXII.

11. I invoke, at repeated sacrifices, INDRA, the preserver, the protector, the hero, who is easily propitiated, INDRA the powerful, the invoked of many: may INDRA, the lord of affluence, bestow upon us prosperity.[1]

12. May the protecting, opulent INDRA be the bestower of felicity by his protections: may he, who is all-knowing, foil our adversaries: may he keep us out of danger, and may we be the possessors of excellent posterity.

13. May we continue in the favour of that adorable (deity) even in his auspicious good-will: may that protecting and opulent INDRA drive far from us, into extinction, all those who hate us.[2]

14. To thee the praises and prayers of the worshipper hasten like a torrent down a declivity; and thou, thunderer, aggregatest the immense wealth (of sacrificial offerings), copious libations, and milk, and the juices of the *Soma*.[3]

15. Who may (adequately) praise him? who may satisfy him? who offer worthy adoration? since MAGHAVAN is daily conscious of his own terrible (power): by his acts he makes first one and then the other

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[1] *Sáma-Veda*, I. 333. *Yajur-Veda*, 20. 50.

[2] *Yajur-Veda*, 20. 51. 52.

[3] *Apo gáh yuvase samindún:* the first is explained *vasativarí*, which is said by *Kátyáyana, Sutra*, 8, 9, 7—10, to be portions of water taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacricial chamber, to be mixed with the *Soma*: see *Yajur-Veda*, 6. 23., and the *Taittiríya Yajush, Prapáthaku* III. *Anuváka* XII.

precede and follow, as (a man) throws out his feet (alternately in walking).[1]

Varga XXXIII.

16. The hero INDRA is renowned; humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another; INDRA, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers.

17. INDRA rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors: or (again) shaking off those who neglect his worship, INDRA abides many years with those who serve him.

18. INDRA, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation:[2] INDRA, multiform by his illusions, proceeds (to his many worshippers), for the horses yoked to his car are a thousand.[3]

19. Yoking his horses to his car, TWASHṬRI[4] shines in many places here in the three worlds: who (else), sojourning daily amongst his present worshippers, is their protector against adversaries?

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[1] That is, *Indra,* at his pleasure, makes the first of his worshippers the last, and the last the first.

[2] *Indra* presents himself as *Agni, Vishṇu,* or *Rudra,* or any other deity who is the actual object of worship, and is really the deity to be adored: he is identifiable with each.

[3] His chariots and horses are multiplied according to the forms in which he manifests himself: agreeably to the *Vaidántik* interpretation of the stanza, *Indra* is here identified with *Parameṣwara,* the supreme first cause, identical with creation.

[4] *Sáyaṇa* regards this name as, in this place, an appellative of *Indra.*

20. We have wandered, gods, into a desert where there is no track of cattle:[1] the vast extant earth has become the protectress of murderers: direct us, BRIHASPATI, in our search for cattle: shew the path, INDRA, to thy votary being thus astray.[2]

Varga XXXIV.

21. INDRA, becoming manifest from his abode (in the firmament), dissipates, day by day, the resembling glooms, (so that he may distinguish) the other portion, (or the day); and the showerer has slain the two wealth-seeking slaves, VARCHIN and SAMBARA, in (the country of) *Udavraja*.[3]

22. PRASTOKA has given to thy worshipper, INDRA, ten purses of gold,[4] and ten horses, and we have accepted this treasure from DIVODÁSA, the spoil won by ATITHIGWAN[5] from ṢAMBARA.

23. I have received ten horses, ten purses, clothes, and ample food, and ten lumps of gold from DIVODÁSA.

24. AṢWATTHA has given to PÁYU ten chariots[6] with their horses, and a hundred cows to the priests.

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[1] *Agavyúti kshetram, gosanchárarahitam deṣam,* a place devoid of the grazing of cattle.

[2] *Garga,* the author of the *Súkta,* having, it is said, lost his way in a desert, repeated this stanza to *Brihaspati* and *Indra,* who thereupon enabled him to regain his road.

[3] So *Sáyaṇa* explains *Udavraja, deṣa viseshah,* a sort of country, one into which the waters flow, *udakáni vrajantyasmin.*

[4] *Daṣa koṣayíh, suvarṇapúrṇán daṣakoṣán,* the ten bags or chests full of gold.

[5] *Prastoka, Divodása,* and *Atithigwan,* are different names of the same person, a *Rája,* the son of *Sṛinjaya.*

[6] *Atharvabhyah* is the term in the text which *Sáyaṇa* explains, to the *Ṛishis* of the *Atharvagotra*: *Páyu* is the brother of *Garga*; *Aṣwattha* is the same as *Prastoka.*

25. The son of SṚINJAYA has reverenced the BHARADWÁJAS who have accepted such great wealth for the good of all men.

Varga XXXV.

26. (Chariot made of the) forest lord, be strong of fabric; be our friend; be our protector, and be manned by warriors:[1] thou art girt with cow-hides:[2] keep us steady; and may he who rides in thee be victorious over conquered (foes).

27. Worship with oblations the chariot constructed of the substance of heaven and earth, the extracted essence of the forest lords; the velocity of the waters; the encompassed with the cow-hide; the thunderbolt (of INDRA).

28. Do thou, divine chariot, who art the thunderbolt of INDRA, the precursor of the MARUTS, the embryo of MITRA, the navel of VARUṆA,[3] propitiated by this our sacrifice, accept the oblation.

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[1] *Suvíro bhava, Sáyaṇa* explains *śúrabhaṭṭaih putrádibhir vá yuktah,* joined with warriors, or with sons and the rest: the latter could scarcely be predicated of a car, except as the source, figuratively speaking, of prosperity, and so far of descendants.

[2] *Gobhih sannadhosi*: literally, thou art bound together by cows: but both *Sáyaṇa* and *Mahídhara, Yajur-Veda,* 29. 52., explain this *gocikáraih,* by what are formed from cattle: so, in the next verse, *gobhir-ávṛitam* is interpreted *charmabhih parita áveshṭitam,* encompassed round with hides, as if the exterior of the war-chariot especially were so strengthened: *Mahídhara* gives us an alternative, encompassed with rays of light, or with splendours, *gobhih, tejobhih.*

[3] *Marutám aníkam, Mitrasya garbho, Varuṇasya nábhih*: *aníkam* the scholiast interprets *agrabhútam,* being before, outstripping in speed; *Mahídhara* explains it *mukhyam,* principal or leader; the *garbha* of *Mitra, Sáyaṇa* endeavours to make

29. War-drum, fill with your sound both heaven and earth; and let all things, fixed or moveable, be aware of it: do thou, who art associated with INDRA and the gods, drive away our foes to the remotest distance.

30. Sound loud against the (hostile) host: animate our prowess: thunder aloud, terrifying the evil-minded: repel, drum, those whose delight it is to harm us: thou art the fist of INDRA; inspire us with fierceness.

31. Recover these our cattle, INDRA; bring them back: the drum sounds repeatedly as a signal: our leaders, mounted on their steeds, assemble: may our warriors, riding in their cars, INDRA, be victorious.[1]

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sense of, by saying, the car is to be considered as contained by *Mitra,* the ruler of the day, as moving by day, whilst by the *nábhi* of *Varuṇa* it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *Súrya* stands still: *Mahídhara* derives *garbha* from *gṛi,* to praise, and considers *mitrasya garbha* equivalent to *súryena stúyamána,* to be praised by the sun: *nábhi* he derives from *nabh,* to injure, and translates it, the weapon of *Varuṇa*: both scholiasts labour superfluously to attach meaning to what was never intended to have any.

[1] This and the two preceding verses occur in the *Yajush,* 29. 55—57.

ADHYÁYA VIII.

MAṆḌALA VI. (*continued*).

ANUVÁKA IV. (*continued*).

SÚKTA V. (XLVIII.)

This hymn presents an unusual variety of deities and metres; the deity of the first ten stanzas is AGNI; the metre of the first, third, fifth, and ninth is *Bṛihati*; of the second, fourth, and tenth, *Satobṛihatí*; of the seventh, *Mahábṛihatí*; and of the eighth and tenth, *Mahásatobṛihatí*: the deities of the next five verses are the MARUTS; the metre of the eleventh is *Kakubh*; of the twelfth, *Satobṛihatí*; of the thirteenth, *Puru-ushṇih*; of the fourteenth, *Bṛihatí*; and of the fifteenth, *Atijagatí*; PÚSHAN is the deity of the next four stanzas, and their metres are respectively *Kakubh*, *Satobṛihatí*, *Puru-ushṇih* and *Bṛihatí*: PṚISNI is the divinity of the twentieth and twenty-first verses, as well as of the twenty-second, which, however, may be dedicated to Heaven and Earth: the metres of these last three stanzas are, severally, *Bṛihatí*, *Yavamadhyá-Mahábrihatí*, and *Anushṭubh*.

Varga I.

1. At every sacrifice (honour) the mighty AGNI with your reiterated praise, whilst we glorify him, the immortal, who knows all things, our dear friend[1]—

2. The son of strength, for he verily is propitious to us; to whom let us offer oblations as to the conveyer of them (to the gods): may he be our defender in battles: may he be our benefactor and the grandsire of our offspring.

4. AGNI, who art the showerer (of benefits), mighty, and exempt from decay, thou shinest with (great)

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[1] *Sáma-Veda*, I. 35, II. 53.

splendour; thou art resplendent, brilliant (AGNI), with unfading lustre: shine forth with glorious rays.

4. Thou sacrificest to the mighty gods: sacrifice (for us) continually, for (sacrifice is perfected) by thy wisdom and thy acts: bring them down, AGNI, for our salvation: present (to them) the sacrificial food, partake of it thyself.

5. (Thou art he) whom the waters, the mountains, the woods,[1] nourish as the embryo of sacrifice; who, churned with strength by the performers (of the rite), art generated in the highest place of the earth.

Varga II.

6. He who fills both heaven and earth with light, who mounts with smoke into the sky, this radiant showerer (of benefits) is beheld in the dark nights dispersing the gloom; this radiant showerer (of benefits) presides over the dark nights.

7. Divine, resplendent AGNI, youngest (of the gods), when kindled by BHARADWÁJA, shines with many flames, with pure lustre, (conferring) riches upon us; shine, resplendent purifier.

8. Thou, AGNI, art the lord of the dwelling,[2] and of all men the descendants of MANU: protect me, youngest (of the gods), when kindling thee, with a hundred defences against iniquity: (grant me) a hundred winters, (as well as to those) who bestow gifts upon thy worshippers.

9. Wonderful (AGNI), giver of dwellings, encourage us by (thy) protection, and (the gift of) riches, for

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[1] *Yam ápo, adrayo vaná piprati,* may bear the more humble meanings of the water prepared to mix with the *Soma,* the *vasatívarí,* the stones for ginding the *Soma,* and the wood for attrition.

[2] *Gṛihapati,* master or protector of the house.

thou art the conveyer, AGNI, of this wealth: quickly bestow permanence upon our progeny.[1]

10. Thou protectest with uninjurable, irremoveable defences (our) sons and grandsons: remove far from us celestial wrath and human malevolence.[2]

Varga III.

11. Approach, friends, the milk-yielding cow with a new song, and let her loose unharmed.[3]

12. She who yields immortal food to the powerful, self-irradiating band of the MARUTS, who (is anxious) for the gratification of the self-moving MARUTS, who traverses the sky with (the passing waters), shedding delight.[4]

13. Milk for BHARADWÁJA the two-fold (blessing), the cow that gives milk to the universe, food that is sufficient for all.

14. I praise you, the (company of MARUTS), for the distribution of wealth; (the company that), like INDRA, is the achiever of great deeds; sagacious like VARUṆA; adorable as ARYÁMAN, and munificent as VISHṆU.

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[1] *Sáma-Veda,* I. 41, II. 973.

[2] *Sáma-Veda,* II. 974.

[3] The milch cow, *dhenu,* is here introduced because this is the first of a series of stanzas of which the *Maruts* are the deities, either with reference to the milk which is their appropriate offering at sacrifices, or to *Priṣni,* the mythological mother of the *Maruts,* in the form of a cow.

[4] The text has only *sumnair-evayávarí:* the first is explained by the scholiast, being with the means of happiness, *sukhahetubhútaih,* the substantive being implied in the compound attributive of *dhenu,* or *evayávarí,* from *eva,* who or what goes, as a horse, or the water of mid-air, the rain, and *yávarí,* she who goes with, *saha yáti yá,* that is, who proceeds with rains, giving pleasure to others, *anyeshám sukhártham vrishṭijalaih saha gachchhantí.*

15. I now (glorify) the brilliant vigour of the company of the MARUTS, loud-sounding, irresistible, cherishing, whereby hundreds and thousands (of treasures) are bestowed collectively upon men; may that (company) make hidden wealth manifest; may it render the wealth easily accessible to us.

16. Hasten, PÚSHAN, to me: (repel), bright deity, (all) deadly assailing foes: close at thy side I repeat thy praise.[1]

Varga IV.

17. Uproot not, PÚSHAN, the forest lord, with its progeny of crows:[2] utterly destroy those who are my revilers: let not the adversary ensnare me, as (fowlers) set snares for birds.[3]

18. May thy friendship be unbroken, like (the surface) of a skin without a flaw, containing curds.[4]

19. Supreme art thou above mortals: equal in glory art thou to the gods: therefore, PÚSHAN, regard us (favourably) in battles: defend us at present as (thou hast defended) those of old.

20. MARUTS, agitators, especially to be adored, may your kind and true speech be our conductress; that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

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[1] *Sanṣisham nu te karṇe,* literally, I celebrate thy praise quickly at thine ear.

[2] *Kákambíram vanaspatim*: the first is said by the scholiast to imply metaphorically the author of the *Súkta,* with his children and dependants.

[3] *Evá chana gríva ádadhate veh,* even as sometimes they place snares for a bird: *grívá* is said to have here the unusual signification of *dámam, jálarúpam,* a snare of the nature of a net.

[4] Such a skin of curds, *Sáyaṇa* says, is always carried in *Púshan's* chariot.

21. Whose functions spread quickly round the heavens, like (the light of) the divine sun, since the MARUTS possess brilliant, foe-humiliating, and adorable foe-destroying strength, most excellent foe-destroying strength.

22. Once, indeed, was the heaven generated; once was the earth born;[1] once was the milk of PRIṢNI drawn: other than that was not similarly generated.[2]

SÚKTA VI. (XLIX.)

The deities are the VIṢWADEVAS; RIJISWAN, the son of BHARADWÁJA is the *Ṛishi*; the metre is *Trishṭubh*, except in the last verse, in which is *Ṣakwarí*.

Varga V.

1. I commend with new hymns the man observant of his duty,[3] and the beneficent MITRA and VARUṆA: may they, the mighty ones, VARUṆA, MITRA, AGNI, come to our rite, and listen (to our praises).

2. (I incite the worshipper) to offer worship to AGNI, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

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[1] This is rather at variance with the doctrine of the succession of worldly existences, but the scholiast so understands it: *sakrid ha dyaur ajayata, utpadyate,* and once born it is permanent, *sakrid-utpannaiva sthitá bhavatí,* or, being destroyed, no other similar heaven is born, *na punas-tasyám nashṭáyám anyá tat-sadṛiṣí dyaur jáyate.*

[2] *Tadanyo nánujáyate* is similarly explained; *tataḥ param anyaḥ padárthastatsadṛiṣo notpadyate,* after that another object or thing like that (object or thing) is not produced.

[3] *Stushe janam suvratam* the scholiast interprets *daivyam janam,* the divine people, *devasangham,* the company of the gods, which is not incompatible with the purport of the hymn.

3. May the two daughters of the radiant (sun)[1] of various form, of whom one glitters with stars, the other (is bright) with the sun, mutually opposed, proceeding diversely, purifying (all things), and entitled to our laudation, be pleased by the praise they hear (from us).

4. May our earnest praise proceed to the presence of VÁYU, the possessor of vast riches, the desired of all, the filler of his chariot (with wealth for his worshippers): most adorable (VÁYU), who art riding in a radiant car, and driving your *Niyut* (steeds), do thou, who art far-seeing, shew favour to the sage,[2] (thine adorer).

5. May that splendid car of the ASWINS, which is harnessed at a thought, clothe my form (with radiance): that (car) with which, NÁSATYAS, leaders (of rites), you go to the dwelling (of the worshipper) to fulfil his desires for his posterity and himself.

Varga VI.

6. PARJANYA and VÁTA, showerers of rain, send from the firmament available waters: sage MARUTS, hearers of truth, establishers of the world, multiply the moveable[3] (wealth of him) by whose praises (you are propitiated).

7. May the purifying, amiable,[4] graceful SARA-

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[1] Day and night, who may be called the daughters of the sun, as, directly or indirectly, their cause.

[2] *Kavim iyakshasi prayajyo: Mahídhara, Yajur-Veda,* 33. 55., applies *prayajyo* to the priest, the *Adhwaryu;* worship, venerable priest, the wise *Váyu,* &c.

[3] *Jagad ákriṇudhwam*: according to *Sáyaṇa, jagat* here comprehends fixed as well as moveable, all living things, *jagat sthávarajangamátmakam sarvam práṇi játam.*

[4] *Kanyá,* literally a maiden, is here explained *kamaníya,* to

SWATÍ, the bride of the hero, favour our pious rite: may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free from defects, and impenetrable (to wind and rain), and (grant him) felicity.

8. May (the worshipper), influenced by the hope (of reward), approach with praise the adorable (PÚSHAN), protector of all paths:[1] may he bestow upon us cows with golden horns: may PÚSHAN bring to perfection our every rite.[2]

9. May the illustrious AGNI, the invoker of the gods, worship (with this oblation), TWASHTRI, the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders,[3] the readily invoked.

10. Exalt RUDRA, the parent of the world, with these hymns by day; (exalt) RUDRA (with them) by night; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable MARUTS, come to the praise of your adorer: thus augmenting, leaders (of rites), and spreading (through the firma-

Varga VII.

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be desired or loved; the usual sense were incompatible with the following epithet, *vírapatní*, the wife of the hero, meaning, according to the scholiast, *Prajápati* or *Brahmá*; or it might mean the protectress of heroes or of men.

[1] *Pathaspathahparipatim*: *Púshan* is especially *custos viarum*, see vol. I. p. 115.

[2] *Yajur-Veda*, 34. 42.: *Mahídhara's* explanation differs in some respects from *Sáyaṇa's*.

[3] *Yajatam pastyánám*: *pastyam* is a house, here used by metonymy for householder, according to *Sáyana*, *grihasthair yajaníyam*.

ment), like rays (of light),[1] refresh the scanty woods (with rain).[2]

12. Offer adoration to the valiant, powerful, swift-moving (company of the MARUTS), as the herdsman (drives his) herd to their stall: may that (company) appropriate to its own body the praises of the pious worshipper, as the firmament (is studded) with stars.

13. May we be happy in a home, in riches, in person, in children, bestowed upon us by thee, VISHṆU, who with three (steps) made the terrestrial regions for MANU when harrassed (by the *Asuras*).

14. May AHIRBUDHNYA[3] (propitiated) by (our) hymns, and PARVATA[4] and SAVITṚI give us food with water: may the bountiful (gods supply us), in addition, with vegetable (grains);[5] and may the all-wise

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[1] *Nakshanto angiraswat* the scholiast renders *angirasah, gamanaśílaraşmayah*, rays endowed with motions: *te yathá şíghram nabhastalam vyapnuvanti tad vat*, as they spread quickly through the sky, so (do the winds): or if *angiras* retain its more usual signification of *Ṛishi* or *Ṛishis*, so named, then the property of rapid movement is assigned to them, *yad vá Ṛishayastad vach-chhíghrayáminah*.

[2] *Achitram chid hi jinvatha*: *chitram* is said to mean a place thick with shrubs and trees: with the negative prefix it implies the contrary, a place with little timber: the *Maruts* are solicited to satisfy such a place, with rain understood.

[3] *Budhna* is explained *antariksha*, firmament, and *budhnya* is, what or who is there born: *ahi* is interpreted hé who goes, that is, in the sky, but the etymology is not satisfactory.

[4] The commentator is rather at a loss to explain *Parvata*: it may mean, he says, the filler, *púrayitṛi*, or the wielder of the thunderbolt, *parvavad-vajram, tadván;* or enemy of the mountain, *gireh şatru:* in either sense it is obviously *Indra*.

[5] *Tad oshadhíbhir-abhi*; *oshadhayas tilamáshádayah*, the vegetables are sesamum, pulse, and the like.

Bhaga be propitious (to us) for (the acquirement of) riches.

15. Grant us, (universal gods), riches, comprehending chariots, numerous dependants, many male offspring, (wealth) the giver of efficiency to the solemn rite, and a dwelling free from decay, wherewith we may overcome malevolent men and unrighteous (spirits), and afford support to those people who are devoted to the gods.

ANUVÁKA V.

Súkta I. (L.)

The deities are various; the *Ṛishi* is Ṛijiṣwan; the metre is *Trishṭubh*.

Varga VIII.

1. I invoke with adorations, for the sake of felicity, the divine Aditi and Varuṇa, Mitra and Agni, Aryaman, the overthrower of foes, worthy of devotion, Savitṛi and Bhaga, and (all) protecting divinities.

2. Radiant Súrya, render the luminous deities, who have Daksha for their progenitor,[1] void of offence towards us; they who are twice born,[2] desirous of sacrifice, observant of truth, possessors of wealth, deserving of worship, whose tongue is Agni.

3. Or bestow, Heaven and Earth, vast strength:

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[1] *Dakshapitṛín, dakshapitámaho yeshám,* they of whom *Daksha* is the grandfather: the grandchildren of *Daksha,* however, were sundry sentiments and passions: see *Vishṇu Puráṇa,* 55., and *pitṛi,* therefore, must here be understood, according to *Sáyaṇa,* only in the general sense of priority or seniority.

[2] *Dwijanmánah,* they who have two births, means, agreeably to *Sáyaṇa,* they who are manifest or present in two spheres, heaven and earth.

give us, Earth and Heaven, a spacious habitation for our comfort: so arrange, that infinite wealth may be ours; remove, beneficent deities, iniquity from our abode.

4. May the sons of RUDRA, givers of dwellings, the unsubdued, invoked on this occasion, stoop down to us, inasmuch as we call upon the divine MARUTS that they may be our helpers in difficulty, great or small.

5. With whom the divine Heaven and Earth are associated; whom PÚSHAN, the rewarder (of his worshippers) with prosperity, honours: when, MARUTS, having heard our invocation, you come hither, then on your several paths all beings tremble.

Varga IX.

6. Praise, worshipper, with a new hymn, that hero, INDRA, who is deserving of praise: may he, so glorified, hear our invocation: may he, so lauded, bestow upon us abundant food.

7. Waters, friendly to mankind, grant uninterrupted (life)-preserving (food) for (the perpetuation of our) sons and grandsons; grant us security and the removal (of all evil),[1] for you are more than maternal physicians; you are the parents of the stationary and moveable universe.

8. May the adorable, golden-handed SAVITṚI, the preserver, come to us; he, the munificent, who, like the opening of the dawn, displays desirable (riches) to the offerer of the oblation.

9. And do thou, son of strength, bring back to day the deities to this our sacrifice: may I be ever in

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[1] *Ṣam yoh:* the first is explained *ṣamanam upadravánám*, the appeasing of oppresions or violences; and the second, *yávanam, prithak-karaṇam prithakkarṭavyánám*, the making separate of those things which are to be kept off.

(the enjoyment of) thy bounty: may I, through thy protection, AGNI, be blessed with excellent male descendants.

10. Wise NÁSATYAS come quickly to my invocation (united) with holy acts: (extricate us) from thick darkness, as thou didst extricate ATRI: protect us, leaders (of rites), from danger in battle.

Varga X.

11. Be unto us, gods, the donors of splendid, invigorating riches, comprising male descendants, and celebrated by many: celestial ÁDITYAS, terrestrial VASUS, offspring of PRIṢNI, children of the waters,[1] granting our desires, make us happy,

12. May RUDRA and SARASWATÍ, alike well pleased, and VISHṆU and VÁYU, make us happy, sending rain; and ṚIBHUKSHIN, and VÁJA, and the divine VIDHÁTṚI: and may PARJANYA and VÁTA grant us abundant food.

13. And may the divine SAVITṚI and BHAGA, and the grandson of the waters, (AGNI), the prodigal of gifts, preserve us; and may TWASHṬṚI with the gods, and Earth with the seas, (preserve us).

14. May AHIRBUDHNYA, AJA-EKAPÁD, and Earth and Ocean, hear us; may the universal gods, who are exalted by sacrifice, they who are invoked and praised (by us), to whom mystical prayers are addressed, and who have been glorified by (ancient) sages, preserve us.[2]

15. Thus do my sons, of the race of BHARADWÁJA,

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1 The text has epithets only, the scholiast supplies the nomenclature: thus *divyá*, the celestials, that is, the *Ádityas*; *parthivásah*, terrestrials, that is, the *Vasus*; *go-játah*, cow-born, born of *Prişni*, the *Maruts*; *ápyáh*, the aquatic, born in the firmament, the *Rudras*.

2 *Yajur-Veda*, 34. 53.

worship the gods with sacred rites and holy hymns; and so, adorable (deities), may you, who are worshipped and glorified, the givers of dwellings, the invincible, universal gods, ever be adored, (together with your) wives.

SÚKTA II. (LI.)

The deities and *Rishi* as before; the metre of the thirteenth and two following verses is *Ushnih,* of the sixteenth *Anushtubh,* and of the rest *Trishtubh.*

Varga XI.

1. The expansive, illuminating, unobstructive, pure, and beautiful radiance of the sun, grateful to MITRA and VARUNA, having risen, shines like the ornament of the sky.

2. He who knows the three cognisable (worlds); the sage (who knows) the mysterious birth of the divinities (abiding in them);[1] he who is beholding the good and evil acts of mortals, he, the sun, the lord, makes manifest their intentions.

3. I praise you, protectors of the solemn sacrifice, the well-born ADITI, MITRA and VARUNA, and ARYAMAN and BHAGA: I celebrate the gods whose acts are unimpeded, the bestowers of wealth, the dispensers of purity;

4. The scatterers of the malevolent, the defenders of the virtuous, the irresistible, the mighty lords, the donors of good dwellings, ever young, very powerful, omnipresent, leaders of heaven. the sons of ADITI: I have recourse to ADITI, who is gratified by mine adoration.

5. Father Heaven, innocent mother Earth, brother

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[1] Of the *Vasus* on earth, the *Rudras* in the firmament, the *Ádityas* in heaven.

Agni, and you, Vasus, grant us happiness: all you sons of Aditi, and thou Aditi, alike well-pleased, bestow upon us ample felicity.

6. Subject us not, adorable (deities), to the robber or his wife;[1] nor to any one designing us harm; for you are the regulators of our persons, of our strength, of our speech.

Varga XII.

7. Let us not suffer for the sin committed by another: let us not do that which, Vasus, you prohibit: you rule, universal gods, over the universe: (so provide that) mine enemy may inflict injury on his own person.

8. Reverence be to the potent (company of universal gods): I offer (them) reverence: reverence sustains both earth and heaven:[2] reverence be to the gods: reverence is sovereign over them: I expiate by reverence whatever sin may have been committed.

9. Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice,[3] of pure vigour, dwellers in the chamber of worship, unsubdued, far-seeing, leaders (of rites).

10. May they, exceeding in splendour, so guide us, that all iniquities may disappear; they, the very power-

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[1] *Má no vṛikáya vṛikye ríradhata,* the substantives are explained *kinsakáya, stenáya,* to the injurer, the thief, and *tasya striyai,* to his woman, or wife; or *vṛika* may retain its ordinary sense of wild-dog, or wolf, *araṇya ṣwan,* and *vṛikí* import its female.

[2] The scholiast says that earth and heaven, by receiving the *namas* or *namaskára,* the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

[3] *Ṛitasya rathyah, yajnasya rakshitṛín, netṛín,* the leaders or conveyers of the sacrifice offered to them.

ful VARUṆA, MITRA, AGNI, practisers of truth, and faithful to those who are prominent in (their) praise.

Varga XIII. 11. May they, INDRA, EARTH, PÚSHAN, BHAGA, ADITI, and the five orders of beings, give increase to our habitations: may they be to us granters of happiness, bestowers of food, guides to good, our gracious defenders and preservers.

12. May the presenter of the oblation, BHARADWÁJA quickly obtain, gods, a celestial abode, as he solicits your good-will: the institutor of the ceremony, together with pious associates, desirous of riches, glorifies the assembly of the gods.

13. Drive away, AGNI, to a distance the wicked, felonious, malignant enemy: grant us felicity, protector of the virtuous.[1]

14. These our grinding stones are anxious, *Soma*, for thy friendship: destroy the voracious PANÍ, for verily he is a wolf.[2]

15. You are munificent and illustrious, gods, with INDRA for your chief: be with us, protectors, on the road, and grant us happiness.

16. We have travelled along the road prosperously traversed and free from evil, and by which (a man) avoids adversaries and acquires wealth.

SÚKTA III. (LII.)

The deities and *Ṛishi* as before; the metre of the first six, the thirteenth, and three last verses, is *Trishṭubh,* of the second six *Gáyatrí,* and of the fourteenth *Jagatí.*

Varga XIV. 1. I do not regard it as worthy (of the gods) of heaven, or (of those) of earth, as (fit to be compared)

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[1] *Sáma-Veda,* I. 105.

[2] *Jahí ni-atriṇam paṇim vṛiko hi shah:* *Paṇi* may here mean

with the sacrifice (I offer), or with these (our) sacred rites: let, then, the mighty mountains overwhelm him; let the employer of ATIYÁJA be ever degraded.[1]

2. MARUTS, may the energies of that man be enfeebled: may heaven consume that impious adversary[2] who thinks himself superior to us, and who pretends to depreciate the worship that we offer.

3. Why have they called thee, *Soma*, the protector of pious prayer? why (have they called thee) our defender against calumny? why dost thou behold us subjected to reproach? cast thy destroying weapon upon the adversary of the Brahman.

4. May the opening dawns preserve me: may the swelling rivers preserve me: may the firm-set mountains preserve me: may the progenitors (present) at the invocation of the gods preserve me.

5. May we at all seasons be possessed of sound minds: may we ever behold the rising sun: such may the affluent lord of riches, (AGNI), render us, ever most ready to come (at our invocation), charged with our oblation to the gods.

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a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests: hence he is come to be identified with an *asura*, or enemy of the gods: *vṛika* may be also rendered a robber, an extortioner, from the root *vṛik*, to seize or take away, *ádáne*.

[1] According to *Sáyaṇa*, *Ṛijiśwan* here pronounces an imprecation upon *Atiyája*, a rival priest.

[2] *Brahmadwisham*, and again, in the next verse, *brahmadwishe*: the first is explained by *Sáyaṇa* simply *tam śatrum*, that enemy, with reference to the word *brahma*, which has gone before, religious act or praise, the enemy or obstructer of prayer or praise: in the second place he interprets it *bráhmaṇa dweshṭṛi*, the hater or enemy of the Brahman.

Varga XV.

6. May INDRA be most prompt to come nigh for our protection, and SARASWATÍ dwelling with (tributary) rivers: may PARJANYA, with the plants, be a giver of happiness; and may AGNI, worthily praised and earnestly invoked, (be to us) like a father.

7. Come, universal gods, hear this my invocation: sit down upon this sacred grass.

8. Come, gods, to him who honours you with the butter-dripping oblation.

9. May the sons of the immortal[1] hear our praises, and be to us the givers of felicity.

10. Universal gods, augmenters of sacrifice, listening to praises (uttered) at due seasons, accept your appropriate milk-offering.[2]

Varga XVI.

11. INDRA, with the company of the MARUTS, MITRA, with TWASHṬ'I and ARYAMAN, accept our praise and these our oblations.

12. AGNI, invoker of the gods, cognizant (which of) the divine assembly (is to be honoured), offer this our sacrifice according to the proper order.

13. Universal gods, hear this my invocation, whether you be in the firmament or in the heaven: you who (receive oblations) by the tongue of AGNI, or are to be (otherwise) worshipped: seated on this sacred grass, be exhilarated (by the *Soma*).

14. May the adorable, universal deities, and both

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[1] *Amritasya sunavah* the scholiast calls the sons of *Prajápati*, the *Viṣwadevas:* so *Sáma-Veda*, ii. 945, *Yajur-Veda*, 33. 77.

[2] *Yujyam payas*, a mixture of milk and curds termed *ámikshá*, as the text, *tapte payasi dadhyánayati sá vaiṣwadevyámikshá*, when the milk is boiled he brings the curds, that is, the *ámikshá*, proper for the *Viṣwadevas.*

heaven and earth, and the grandson of the waters, hear my praise: let me not utter words to be disregarded, but let us, (brought) most nigh unto you, rejoice in the happiness (you bestow).

15. May those mighty deities, having power to destroy,[1] whether they have been manifested upon earth or in heaven, or in the abode of the waters, bestow upon us and our posterity[2] abundant sustenance both by night and day.

16. AGNI and PARJANYA, prosper my pious acts: (accept), you who are reverently invoked, our praise at this sacrifice: one of you generates food, the other posterity:[3] grant us, therefore, food productive of descendants.

17. When the sacred grass is strewn; when the fire is kindled, and when I worship (you) with a hymn, and with profound veneration, then, adorable universal gods, rejoice in the oblation (offered) to-day at this our sacrifice.

SÚKTA IV. (LIII.)

The deity is PÚSHAN; the *Ṛishi* BHARADWÁJA; the metre of the eighth verse is *Anushṭubh*, of the rest *Gáyatrí*.

1. PÚSHAN, lord of paths,[4] we attach thee to us like Varga XVII.

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[1] *Ahimáyáh* is explained *áhantṛi-prajṇáh*, having the wisdom or knowledge that kills.

[2] *Asmabhyam ishaye*; the latter, *ishi*, is derived from *ish*, to wish, and is explained *putrádi*, sons and the rest, *asmabhyam tasmai cha*, to us and to it, that is, posterity, as the object of desire.

[3] *Iḷám anyo janayat garbham anyah: Parjanya*, by sending rain, causes the growth of corn, and *Agni*, as the main agent in digestion, produces the vigour necessary for procreation.

[4] *Pathaspati*, see p. 483, note 1.

a chariot, for (the sake of) bringing food, and of (accomplishing our) solemnity.

2. Conduct to us a gracious householder, friendly to men, liberal in (bestowing) wealth,[1] the giver of pious donations.

3. Resplendent PÚSHAN, instigate the niggard to liberality, soften the heart of the miser.

4. Fierce PÚSHAN, select (fit) roads for the passage of provisions: drive away all obstructors, (thieves, or the like), so that our holy rites may be accomplished.

5. Pierce with a goad[2] the hearts of the avaricious, wise PÚSHAN, and so render them complacent towards us.

Varga XVIII.

6. Pierce with a goad, PÚSHAN, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us.

7. Abrade, wise PÚSHAN, the hearts of the avaricious; relax (their hardness), and so render them complacent towards us.

8. Resplendent PÚSHAN, with that food-propelling goad which thou bearest, abrade the heart of every miser, and render it relaxed.

9. Resplendent PÚSHAN, we ask of thee the service of that thy weapon, which is the guide of cows, the director of cattle.

10. Make our pious worship productive of cows, of horses, of food, of dependants, for our enjoyment.

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[1] *Vasuvíram*, literally, a hero of riches, that is, according to the scholiast, one who is especially the instigator of poverty to acquire wealth, *dhanam abhipráptum víram dáridrasya viṣesherayitáram.*

[2] *Paritṛindhi árayá: árá* is described as a stick with a slender point of iron; *pratoda*, a goad; the common vernacular derivative, *árah*, is a saw.

SÚKTA V. (LIV.)

Deity, *Ṛishi*, and metre as before.

Varga XIX.

1. Bring us, PÚSHAN, into communication with a wise man who may rightly direct us, who may even say, this is so.[1]

2. May we, by the favour of PÚSHAN, come in communication with (the man) who may direct us to the houses (where our goods are secreted), and may say, verily these are they.

3. The discus of PÚSHAN does not destroy; its sheath is not discarded, its edge harms not us.

4. PÚSHAN inflicts not the least injury on the man who propitiates him by oblations: he is the first who acquires wealth.

5. May PÚSHAN come to (guard) our cattle, may PÚSHAN protect our horses; may PÚSHAN give us food.

Varga XX.

6. Come, PÚSHAN, to (guard) the cattle of the institutor of the rite presenting libations, and also of us repeating (thy) praises.

7. Let not, PÚSHAN, our cattle perish; let them not be injured; let them not be hurt by falling into a well; come, therefore, along with them unharmed.

8. We solicit riches of PÚSHAN, who hears (our eulogies); who is the averter (of poverty); the preserver of that which is not lost, the ruler (over all).

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[1] *Ya evedam iti bravat*: *Sáyaṇa's* explanation of this is curious, and is justified by what follows: by *Vidushá*, a wise man, he understands a cunning man, a conjurer: the last phrase he therefore interprets to mean, one who says, this, your property, has been lost, and the passage that precedes he explains as directing the way to the recovery of the lost or stolen goods: this is a new attribute of *Púshan* as the patron of fortune-tellers and recoverers of stolen property.

9. May we never suffer detriment when engaged, PÚSHAN, in thy worship: we are at this time thine adorers.[1]

10. May PÚSHAN put forth his right hand (to restrain our cattle) from going astray: may he bring again to us that which has been lost.

SÚKTA VI. (LV.)

Deity, *Ṛishi*, and metre as before.

Varga XXI.

1. Come illustrious grandson of PRAJÁPATI[2] to (me thy) worshipper:[3] let us two be associated: become the conveyer of our sacrifice.

2. We solicit riches of our friend, (PÚSHAN), the chief of charioteers, the wearer of a braid (of hair),[4] the lord of infinite wealth.

3. Illustrious PÚSHAN, thou art a torrent of riches: thou, who hast a goat for thy steed, art a heap of wealth; the friend of every worshipper.

4. We glorify PÚSHAN, the rider of the goat, the giver of food, him who is called the gallant of his sister.[5]

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1 *Yajur-Veda*, 33. 41.

2 *Vimucho napát*: the first is rendered by *Prajápati* as he who, at the period of creation, lets loose, *vimunchati, visṛijati*, all creatures from himself, *swasahását sarváh prajáh*.

3 *Ehi vám*: *vá*, according to *Sáyaṇa*, here means praiser, from the root *vá*, to go, to have odour, *vám gantáram stotáram mám, Ehi, ágachchha*.

4 *Kaparddinam, kapardaschúḍá tadvantam*; but it is more usually an epithet of *Siva*, importing a braid of hair, not the *chúḍá*, or lock left on the crown of the head at tonsure.

5 *Swasur yo jára uchyate*, the sister of *Púshan* is the dawn, with whom he, as the sun, may be said to associate amorously.

5. I glorify PÚSHAN, the husband of his mother:[1] may the gallant of his sister hear us; may the brother of INDRA[2] be our friend.

6. May the harnessed goats, drawing the deity in his car, bring hither PÚSHAN, the benefactor of man.

SÚKTA VII. (LVI.)

Deity and *Ṛishi* as before; the metre is the same, except in the last verse, in which it is *Anushṭubh*.

Varga XXII.

1. No (other) deity is indicated by him who declares the offering of mixed meal and butter[3] to be intended for PÚSHAN.

2. He, the chief of charioteers, the protector of the virtuous, INDRA, destroys his foes, with his friend PÚSHAN for his ally.

3. He, the impeller, the chief of charioteers, (PÚSHAN), ever urges on that golden wheel (of his car) for the radiant sun.[4]

4. Since, intelligent PÚSHAN, of goodly aspect, the praised of many, we celebrate thee to-day, therefore grant us the desired wealth.

5. Gratify this our assembly, desirous of cattle, by their acquisition: thou, PÚSHAN, art renowned afar.

6. We deserve of thee well-being, remote from

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[1] *Matur didhishum, rátreh patim,* the lord or husband of the night.

[2] As one of the *Ádityas,* or sons of *Áditi,* he may be called the brother of *Indra,* who is also one of the number.

[3] *Karambhát iti: karambha* is said to be a mixture of parched barley-meal and butter.

[4] *Parushe gavi:* the first is explained *parvavatí, bháswati vá,* the period-having, or the shining: the second is rendered *Aditya,* he who moves or revolves, *gachchhatíti gaur-ádityah*

evil, approximate to wealth, both for the sake of general sacrifice to-day, for the sake of general sacrifice to-morrow.[1]

SÚKTA VIII. (LVII.)

The deities are INDRA and PÚSHAN; the *Ṛishi* and metre as before.

Varga XXIII. 1. We invoke you, INDRA and PÚSHAN, for your friendship, for our well-being, and for the obtaining of food.[2]

2. One (of you) approaches to drink the *Soma* poured out into ladles, the other desires the buttered meal.[3]

3. Goats are the bearers of the one, two well-fed horses of the other, and with them he destroys his foes.

4. When the showerer INDRA sends down the falling and mighty waters, there is PÚSHAN along with him.[4]

5. We depend upon the good-will of PÚSHAN, and of INDRA, as (we cling) to the branches of a tree.

6. We draw to us, for our great welfare, PÚSHAN and INDRA, as a charioteer (pulls tight) his reins.

SÚKTA IX. (LVIII.)

The deity and *Ṛishi* as before; the metre of the second verse is *Jagatí*, of the rest *Trishṭubh*.

Varga XXIV. 1. One of thy forms, (PÚSHAN), is luminous, one is

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[1] *Adyá cha sarvatátaye, ṣwaṣ-cha ṣarvatátaye:* the substantive is explained *yajna*, that which is conducted by all the priests, *sarvair-ṛitwigbhis-táyate*; or it may mean for the dissemination of all enjoyments, *sarveshám bhogánám vistáráya*

[2] *Sáma-Veda,* I. 202.

[3] *Karambham*: see the preceding *Súkta*, note 1.

[4] *Sáma-Veda,* I. 148.

venerable; so that the day is variously complexioned: for thou art like the sun:[1] verily, bestower of food, thou protectest all intelligences: may thine auspicious liberality be manifested on this occasion.[2]

2. The rider of the goat, the protector of animals, in whose dwelling food is abundant, the propitiated by sacred rites, who has been placed over the whole (world),[3] the divine PÚSHAN, brandishing his loosened goad, proceeds (in the sky), contemplating all beings.[4]

3. With those thy golden vessels, which navigate within the ocean-firmament, thou dischargest the office of messenger of the sun:[5] desirous of the sacrificial food, thou art propitiated by (that which is) willingly offered.

4. PÚSHAN is the kind kinsman of heaven and earth, the lord of food, the possessor of opulence, of goodly form; whom the gods gave to SÚRYA, vigorous, well-moving, propitiated by (that which is) willingly offered.[6]

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[1] *Púshan* is here identified with both day and night, or is considered as their regulator

[2] *Sáma-Veda*, I. 75., also *Nirukta*, 12. 17., *Sáyaṇa* follows *Yáska*.

[3] Placed so by *Prajápati*, according to the scholiast, in his capacity of nourishing all things, *poshakatwena*.

[4] As identical with the sun.

[5] *Yási dútyam súryasya*: *Sáyaṇa* relates a legend which says, that on one occasion, when *Súrya*, with the gods, had set out to fight the *Asuras*, he sent *Púshan* to his abode to console his wife, who was greatly afflicted by his going to the wars; for which office *Púshan* is here commended.

[6] *Kámena kṛitah* is the whole text; the scholiast fills it up with *paśwádivishayena stotribhir vaśíkṛitah asi*, thou art subjected or propitiated by worshippers by means of the *Paśu* and other offerings,

SÚKTA X. (LIX.)

INDRA and AGNI are the deities; the *Rishi* is BHARADWÁJA the first six stanzas are in the *Brihatí* metre, the four last in the *Anushtubh*.

Varga XXV.

1. When the libation is effused I celebrate, INDRA and AGNI, your heroic exploits: the *Pitris*,[1] the enemies of the gods, have been slain by you, and you survive.

2. Your greatness, INDRA and AGNI, is after this fashion, and is most deserving of praise: the same is your progenitor: twin brethren are you, having a mother everywnere present.[2]

3. You approach together, when the libation is effused, like two fleet coursers to their forage: we invoke to day INDRA and AGNI, deities armed with the thunderbolt, to this ceremony for our preservation.

4. Divine INDRA and AGNI, augmenters of sacrifice, by whom the acclamation (of praise) is received, you partake not of the (*Soma*) of him who, when the libation is effused, praises you (improperly),[3] uttering unacceptable eulogies.[4]

5. What mortal, divine INDRA and AGNI, is a judge

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[1] By *Pitris*, in this place, the scholiast says *Asuras* are intended, as derived from the root *pi* to injure, *píyatir-hinsá-karmme*.

[2] *Ihehamátarau*, of whom the mother is here and there: *Aditi* is their mother, in common with all the gods, and she is here identified with the wide extended earth, *vistírná bhúmih*, according to *Sáyana*.

[3] *Yo vám stavat* is explained by the commentator, he who may praise you badly, *kutsitam stúyát*.

[4] *Joshavákam vadatah*: the first is explained, *prítihetutwena karttavyam swayam aprítikaram vákam*, speech to be uttered

of that (your act), when one of you, harnessing his diversely-going horses, proceeds in the common car.[1]

Varga XXVI.

6. This footless (dawn), INDRA and AGNI, comes before the footed sleepers, animating the head[2] (of living beings with consciousness), causing them to utter loud sounds with their tongues, and passing onwards she traverses thirty steps.[3]

7. INDRA and AGNI, men verily stretch their bows

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with the design of gaining affection, but of itself producing disaffection or dislike; so in the *Nirukta*, 5. 22., as quoted by *Sáyaṇa*, *ya Indrágní suteshu vám someshu stauti teshu na tasya aṣníthah*, of him who praises you two, *Agni* and *Indra*, when the *Soma*-juices are effused you do not eat (the offering): the printed *Nirukta* has, you eat, omitting the negative: of *joshaváham*, it is first said, *avijnátanámadheyam joshayitavyam bhavati*, that being of unknown name is to be propitiated; and again, *yo ayam joshavákam vadatí vijanjapah na tasya aṣníthah*, this person who utters, *joshavákam*, repeating incessantly, or silently, propitiatory prayer of various object, of that man, you two do not eat the offering.

[1] *Vishúcho aṣwán yuyujána íyate ekah samáne rathe*: the one is *Indra*, who, as identical with the sun, goes over the world in a car which is common to him and *Agni*, as being also identified with the sun: the same identity being kept in view, *Indra* yokes the multiform horses, months, weeks, days, to a monoform car, or the year.

[2] *Hitwí ṣiras*, literally, exciting the head, which is the whole of the text, is explained *práṇinám siro prerayitrí*, urging or animating the head of living beings: or it may apply to the dawn, as being headless, *ṣiras tyaktwá swayam aṣiraská satí*, she having abandoned the head, being of herself headless, though what they may mean is doubtful: so *Sáma-Veda*, I. 281, and *Yajush*, 33. 93.: *Mahídhara*, after proposing the same interpretation as *Sáyaṇa*, suggests another, in which he refers the epithets to *vách*, speech, *apád*, footless, meaning prose, *gadyátmiká*, and so on, but this is obviously fanciful.

[3] The thirty *muhúrttas*, the divisions of the day and night.

with their arms, but do not you desert us contending for cattle in the great combat.

8. INDRA and AGNI, murderous, aggressive enemies harass us: drive away mine adversaries: separate them from (sight of) the sun.

9. INDRA and AGNI, yours are both celestial and terrestrial treasures: bestow upon us, on this occasion, life-sustaining riches.

10. INDRA and AGNI, who are to be attracted by hymns; you, who hear our invocation (accompanied) by praises, and by all adorations, come hither to drink of this *Soma*-libation.

SÚKTA XI. (LX.)

The deities and *Ṛishi* as before: the metre of the three first stanzas is *Trishṭubh,* of the next nine *Gáyatrí,* of the thirteenth *Trishṭubh,* of the fourteenth *Ṛihatí,* and of the last *Anushṭubh.*

Varga XXVII.

1. He overcomes his enemy, and acquires food, who worships the victorious INDRA and AGNI, the lords of infinite opulence, most powerful in strength, desirous of (sacrificial) food.

2. INDRA and AGNI, verily you have combated for (the recovery of) the cows, the waters, the sun, the dawns that had been carried away (by the *Asuras*): thou reunitest, INDRA, (with the world), the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so dost thou, AGNI, who hast the *Niyut* steeds.

3. Slayers of VṚITRA, INDRA and AGNI, come down with foe-subduing energies, (to be invigorated) by (our) offerings: be manifest to us, INDRA and AGNI, with unblameable and most excellent riches.

4. I invoke those two, the whole of whose deeds of old have been celebrated: INDRA and AGNI harm us not.[1]

5. We invoke the fierce INDRA and AGNI, the slayers of enemies: may they give us success in similar warfare.[2]

Varga XXVIII.

6. Counteract all oppressions (committed) by the pious: counteract all oppressions (committed) by the impious:[3] protectors of the virtuous, destroy all those who hate us.

7. INDRA and AGNI, these hymns glorify you both: drink, bestowers of happiness, the libation.

8. INDRA and AGNI, leaders (of rites), whose *Niyut* steeds are desired by many, come with them to the donor (of the libation).

9. Come with them, leaders (of rites), to the effused libation, to drink, INDRA and AGNI, of the *Soma*.[4]

10. Glorify that AGNI who envelopes all the forests with flame, who blackens them with (his) tongue.

Varga XXIX.

11. The mortal who presents the gratifying (oblation) to INDRA in the kindled (fire), to him (INDRA grants) acceptable waters for his sustenance.

12. May those two grant us strengthening food, and swift horses to convey (our offerings).[5]

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[1] *Sáma-Veda*, II. 203.

[2] *Sáma-Veda*, II. 204., *Yajur-Veda*, 33. 61.

[3] *Hato vṛitraṇy-áryá hato dásáni, vritráṇi* and *dásáni*, being neuter, can scarcely signify *áryas* and *dásas* themselves; therefore the scholiast interprets them *áryaih* and *dásaih kritáni*, things done by them severally, that is, *upadravajátáni*, things generated by violence or oppression and the like: also *Sáma-Veda*, II. 205.

[4] This and the two preceding occur *Sáma-Veda*, II. 341—343.

[5] *Sáma-Veda*, II. 499—501.

13. I invoke you both, INDRA and AGNI, to be present at the sacrifice; and both together to be exhilarated by the (sacrificial) food; for you are both donors of food and riches, and therefore I invoke you both for the obtaining of sustenance.

14. Come to us with herds of cattle, with troops of horses, with ample treasures, divine friends, INDRA and AGNI: givers of happiness, we invoke you as such for your friendship.

15. Hear, INDRA and AGNI, the invocation of the institutor of the rite as he offers the libation: partake of the offering: come, quaff the sweet *Soma* beverage.

SÚKTA XII. (LXI.)

The deity is SARASWATÍ; the *Ṛishi* as before; the metre of the three first stanzas and of the thirteenth is *Jagatí*, of the fourteenth *Trishṭubh*, and of the rest *Gáyatrí*.

Varga XXX.

1. She gave to the donor of the oblations, VADHRYASWA, a son. DIVODÁSA[1] endowed with speed, and acquitting the debt (due to gods and progenitors); she who destroyed the churlish niggard, (thinking) only of himself:[2] such are thy great bounties, SARASWATÍ.

2. With impetuous and mighty waves[3] she breaks down the precipices of the mountains, like a digger

[1] The *Vishṇu Puraṇa* makes the father of *Divodása*, *Bahwaśwa*, but this is a various or erroneous reading: it is another representation of the name *Bandhyáśwa*: a MSS. of the *Váyu Puraṇa* is cited in the note for the reading of our text, *Badhryaśwa*. *Vishṇu Puráṇa*, p. 454, note 51.

[2] *Paṇi* as usual.

[3] In the first stanza *Saraswatí* has been addressed as a goddess: here she is praised as a river: the confusion pervades the entire *Súkta*.

for the lotus fibres:[1] we adore for our protection, with praises and with sacred rites, SARASWATÍ the underminer of both her banks.

3. Destroy, SARASWATÍ, the revilers of the gods, the offspring of the universal deluder, VṚISAYA:[2] giver of sustenance, thou hast acquired for men the lands (seized by the *Asuras*), and hast showered water upon them.[3]

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[1] *Bisa-khá iva, bisam khanati*, who digs the *bisa*, the long fibres of the stem of the lotus, in delving for which he breaks down the banks of the pond.

[2] *Vṛisaya* is a name of *Twashṭri*, whose son was *Vṛitra*: in *Sáyaṇa's* introduction to the *Black*, or *Taittiríya Yajush*, a curious legend is related, intended to illustrate the importance of correctly accentuating the words of the Veda: *Indra*, it is said, had killed a son of *Twashṭri*, named *Viṣwarúpa*, in consequence of which there was enmity between them, and, upon the occasion of a *Soma*-sacrifice, celebrated by *Twashṭri*, he omitted to include *Indra* in his invitations to the gods: *Indra*, however, came an uninvited guest, and by force took a part of the *Soma*-libation; with the remainder *Twashṭri* performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of *Indra*: in uttering the *Mantra*, however, the officiating priest made a mistake in the accentuation of the term *Indraghátaka*, slayer of *Indra*, in which sense, as a *Tat-purusha* compound, the acute accent should have been placed upon the last syllable; instead of which the reciter of the *Mantra* placed the accent on the first syllable, whereby the compound became a *Bahuvríhi* epithet, signifying one of whom *Indra* is the slayer: consequently, when, by virtue of the rite, *Vṛitra* was produced, he was foredoomed by the wrong accentuation to be put to death by *Indra*, instead of becoming his destroyer: *Taittiríya Yajush*, p. 43.

[3] *Kshitibhyo avaníravindo visham ebhyo asravah* may also

4. May the divine SARASWATÍ, the acceptress of (sacrificial) food, the protectress of her worshippers, sustain us with (abundant) viands.

5. Divine SARASWATÍ, protect him engaged in conflict for the sake of wealth, who glorifies thee like INDRA.

Varga XXXI.

6. Divine SARASWATÍ, abounding in food, protect us in combat, and, like PÚSHAN, give us gifts.

7. May the fierce SARASWATÍ, riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation.

8. May she whose might, infinite, undeviating, splendid, progressive, water-shedding, proceeds loud-sounding.

9. Overcome all our adversaries, and bring to us her other water-laden sisters,[1] as the ever-rolling sun (leads on) the days.

10. May SARASWATÍ, who has seven sisters,[2] who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

Varga XXXII.

11. May SARASWATÍ, filling (with radiance) the vast expanse of earth and heaven, defend us from the reviler.

12. Abiding in the three worlds, comprising seven elements,[3] cherishing the five races (of beings), she is ever to be invoked in battle.

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admit of a different interpretation, according to *Sáyaṇa,* or, thou hast shed poison upon them, or destroyed them.

[1] *Ati swasṛiranyá ṛitávarí* : *ati* is put, it is said, for *atiní,* to lead over or beyond, or in the order of the text, *ati dwishah,* may the other sisters overcome those who hate us.

[2] *Saptaswasá* : either the seven metres of the Vedas, or the seven rivers.

[3] *Saptadhátu,* as before, either the metres or the rivers.

13. She who is distinguished amongst them[1] as eminent in greatness and in her glories; she who is the most impetuous of all other streams; she who has been created vast in capacity as a chariot,[2] she, SARASWATÍ, is to be glorified by the discreet (worshipper).

14. Guide us, SARASWATÍ, to precious wealth; reduce us not to insignificance;[3] overwhelm us not with (excess of) water; be pleased by our friendly (services) and access to our habitations, and let us not repair to places unacceptable to thee.

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[1] *Ásu*, amongst them, divinities, or rivers, *devatánám nadínám madhye.*

[2] *Ratha iva brihatí vibhwane kṛitá:* made great in vastness, like a chariot created by *Prajápati*, so created, *vibhwane*, *vibhutwáya*, for greatness or vastness.

[3] *Má apa spharíh: sphara*, it is said, means increase, greatness, prosperity; with the prefix, it implies the reverse, *apravṛiddhán má kárshíh*, do not make us unimportant or abject.

END OF THE FOURTH ASHṬAKA.

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